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THE CHRISTIAN CENTURY

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Thanksgiving Morning

CHICAGO

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The Christian Century

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EVENTS OF THE WEEK

The Peary arctic steamer Roosevelt arrived in Sydney, C. B., from the frozen north last Friday. Commander Peary was met by his wife, who had been waiting for him

Peary's Return.

for two weeks. Commander and Mrs. Peary started for New York by rail, stopping for a day or two en route at Portland, Me. Commander Peary looks in the best of health and spirits. Dr. L. J. Wolff said that the health of the party had been excellent. There was no death and practically no sickness. Dr. Wolff said that he had not the slightest doubt that if the gale in the early part of March had not occurred the pole would have been reached without difficulty. Capt. John Bartlett, master of the Roosevelt, is ready to go again to the arctic. Capt. Bartlett was in charge of one of the parties supporting Commander Peary's advance. He said the storm which did the mischief was tremendous in violence and accompanied by blinding squalls of fine arctic snow. The ice field was rent widely asunder and all trace of the track destroyed. Under ordinary conditions tracking is easy in the far north, as the snow packs hard and boot marks are sometimes preserved for six months.

President Roosevelt will arrive in Washington on Tuesday morning of this week to find numerous important public questions awaiting his action. Six days after his arrival Congress will convene. The intervening time will be spent in getting ready for co-operation with the legislative branch of the government for the transaction of the business of the people. As far as complying with the constitutional provision requiring him to advise Congress on the state of the union and the amendment of such measures as he judges necessary and expedient, the President is fully prepared. His message has been printed and copies have been given to the press associations for distribution among the newspapers. It was written before the election. Final revision was made when President Roosevelt was on a short vacation at Pine Knob, Va. There will be influential members of Congress in Washington during this week who will want the President's views on various important matters in order to guide their line of conduct during the session. The questions which immediately concern the President are the following: Punishment of the white officers of the three negro companies dishonorably discharged from the army for the riot at Brownsville, Tex. The situation in Cuba. Report of Secretary Metcalf on the question which has arisen between the San Francisco school authorities and the Japanese. Further reorganization of the isthmian canal commission. Reorganization of the personnel of the navy under the plan proposed by the naval personnel board. Consideration of plans for battleships superior to anything of the kind in the world, which have been perfected by another naval

board. The policy to pursue in the settlement of the dispute with Great Britain which has arisen in connection with the Newfoundland fisheries question. The advisability of submitting a special message to Congress regarding affairs in Alaska, unfortunately overlooked through failure to get an official report of Gov. Hoggatt to the President in time.

Joseph F. Smith, president of the Mormon church, appeared last week in the Salt Lake City District Court, before Judge Ritchie, pleaded guilty to a charge of unlawful cohabitation, and a fine of \$300 was imposed. Judge Ritchie imposed the maximum fine, but omitted the jail sentence of from one day to six months, which he might have imposed under the Utah statute. The charge under which the Mormon prophet was arrested and fined was based on the recent birth of President Smith's forty-third child, born to his fifth wife. President Smith addressed the court. He stated that his last marriage was in 1894. All his marriages, he said, were entered into with the sanction of his church, and, as they believed, with the approval of the Lord. According to his faith and the law of the church they were eternal in duration. "So far as my own case is concerned, I, like others who had entered into solemn religious obligations, sought to the best of my ability to comply with all the requirements pertaining to the trying position in which we were placed. I have felt secure in the protection of that unanimous sentiment which was extended as an olive branch in 1890 and subsequent years to those old cases of plural family relationships which came within its purview, as did mine. When I accepted the manifesto issued by President Wilford Woodruff I did not understand that I would be expected to abandon and discard my wives. Knowing the sacred covenants and obligations which I had assumed by reason of these marriages, I have tried conscientiously to discharge the responsibilities attending them without being offensive to any one."

Not a little stir has been aroused, especially in army circles, by the action of President Roosevelt in dismissing from the army the three companies of negro troops which were engaged in disturbances at Brownsville, Texas. The President's summary action was purely a matter of discipline, but attempts have been made to give the incident political color and interpretation as an action against the colored race. Secretary Taft will call to the attention of President Roosevelt the advisability of taking action for the punishment of the white officers of the negro companies engaged in the Brownsville disturbance. Maj. A. P. Blockson, inspector general, expressed the view that Maj. C. W. Penrose, commanding at Fort Brown, should have arrested and placed in solitary confinement certain of the

negro soldiers. He added that it was probable that a proper effort would have induced one or more of the men to tell what he knew. Brig.-Gen. E. A. Carlington made no recommendation about officers, but he stated that no absolutely accurate verification of the rifles and the men of the battalion was made on the night of the riot in time to account for all the rifles or all the men at the beginning of firing or immediately upon its conclusion.

Unless Wilbur Glenn Voliva is recognized as general overseer of the Zion church for life he will abandon the present unsettled affairs of the Zionites to their fate and reorganize the church. Voliva made this threat at the conclusion of an exciting meeting held in the tabernacle at Zion City. Developments of spectacular sort followed each other rapidly throughout the session. The general overseer at the conclusion of the routine of the meeting presented his new plans for the government of Zion. One clause read as follows: "Zion is a theocracy. This means God selects a leader who serves for life, and that through him God selects his successor. This leader of Zion shall be known as general overseer." Chief Councillor Barnes of Zion immediately arose in protest against this. He said the clause was not in the plans he had voted for in a former meeting and that it violated an express agreement in writing made during the caucus of Aug. 15, at which Voliva was selected. At that time, he said, Daniel Bryant, overseer of Africa, withdrew his candidacy for the leadership of Zion under an agreement that Voliva should be elected only to serve until Aug. 15, 1907, when a new overseer should be appointed by a conference of representatives from all over the world. Animated discussion followed, lasting for two hours, in which Voliva took an active part.

United States postoffice authorities in Chicago uncovered a million dollar swindle — not the paper kind, but real, hard cash — and it may amount to as much more. The federal grand jury took prompt action and as a result nine alleged tricksters of high finance were arrested and five concerns with high sounding titles came down to earth with a thud. Several more arrests will be made. The officials came upon this amazing fraud through the arrest in Milwaukee of Thomas P. Daniels, said to be the son of a former judge of the New York Supreme Court, who was operating a group of companies in Milwaukee with Chicago alliances. Daniels was known generally as Thomas D. Cameron. He confessed to United States District Attorney Butterfield in Milwaukee and a few hours later warrants were issued for his agents and men in similar lines of business in New York, Chicago and San Francisco.

EDITORIAL

In Essentials, UNITY: In Non-Essentials, LIBERTY: In all Things, CHARITY

THE CHRISTIAN STANDARD AND THE CAMPBELL INSTITUTE.

It has become apparent that the Christian Standard, having educated its constituency to expect a controversy of some kind or an attack upon some individual or institution as the main feature of the paper, finds itself under the necessity of keeping a supply of such matter on hand for constant use in satisfying this constituency. Like the journalism which is associated with the name of Mr. Hearst, the Standard finds that its readers must be kept interested with the kind of sensations which they have learned to expect. Of course the penalty of this sort of journalism is the necessity of keeping people scared with the news of impending dangers or indignant over imaginary evils. It must be somewhat wearing on an editor to feel that this demand to which he has trained his readers must be constantly met. It is always disappointing to a hardened reader of the Standard to open it and discover that it has only given in that particular issue such articles and editorials as minister to spiritual life and the progress of the kingdom. One must say, however, in justice that this is not often the case, and then of course there is always the last resource of scareheads and red ink.

The latest object of attack on the part of the Standard and its theological mentor, Prof. McGarvey, is the Campbell Institute and its monthly publication, "The Scroll." The Campbell Institute is an organization of ministers and teachers among the Disciples, and has an existence running back some ten years. Its purpose has been to associate so far as possible the men who have done some competent graduate university work and who wish to keep alive their scholarly interest by the study of living questions in Christian history, biblical literature, social activities and practical Christian work. It holds meetings annually for the reading and discussion of papers on these themes, and gathers its members on occasions like the annual convention and the Congress for social intercourse. The membership has grown from a half dozen to something more than a hundred, including many of the most active and successful ministers and teachers in the brotherhood. There has been nothing exclusive or secret about the organization from the first. Its plan has been to open its doors freely to all men who had the qualifications deemed essential to such a body. Men who were interested in the plan, but have not yet qualified by such special studies as made them eligible to membership, have been invited to such co-operation as they wished to undertake.

Many different types of mind and points of view have been included in the membership of the Campbell Institute. It has committed itself as a body to no special interpretation of Scripture, theological definition or social theory. Its members are Disciples of Christ who believe in the program of Christian unity upon the apostolic foundation, who regard the work of the fathers of this movement as worthy of far more careful study and interpretation than it has been accustomed to receive, and who accept the Scriptures of the New Testament as the authoritative text book of the Christian faith. The Scroll, which is the or-

gan of the Institute and the method of communication among its members, is the vehicle of free discussion of matters which are deemed important by the members. As the work of the Disciples of Christ at this moment is of very great importance in relation to the general progress of sentiment in behalf of a reunited church, the themes which are of chief interest in the work of the Disciples naturally occupy the leading place in the utterances of the Scroll.

The attack which the Standard is now making upon the Campbell Institute has been neither unforeseen nor unexpected. It is the species of compliment which a journal of that type invariably pays to men or organizations attempting to do the work of the Kingdom of God under any other leadership than that so freely offered by the paper in question. It is the legitimate successor to a long series of attacks directed against practically every enterprise or individual attempting a timely and important work, outside of those organized ministries of the Brotherhood in behalf of missions and evangelism which have always right of way. Even these the Standard has been scarcely restrained by motives of prudence from attacking, when occasion suggested the opportunity of a fight.

In the progress of this long campaign of vituperation and misrepresentation, practically every interest which has been initiated during the past fifteen years has been dealt with in the same fashion. Especially has this been true of educational work and of the men engaged in it. In every instance the causes attacked and the men traduced have gone quietly on without reply or resentment, considering the character of the organ in question, and understanding that its assaults were equivalent to the praise of the thoughtful. In some instances the Standard has been made aware of the error of its way by overwhelming evidence, and has too late attempted self-justification or apology. In others, and these the majority, it has simply pocketed defeat and attempted to retrieve in other fields of carnage the humiliation thus suffered. The attack upon the Campbell Institute is of the same nature and will have the same results. The organization, which includes in its membership some of the strongest and most successful ministers in the brotherhood, will not be troubled by the attack from a source so often discredited in the past.

The objections urged against the Campbell Institute by Prof. McGarvey amount simply to this, that its members, several of whom are former students of his, have discovered that the classroom at Lexington did not exhaust the wisdom of the ages upon the subjects of biblical literature and Christian truth. It is unfortunate that a man who has exerted the influence of Prof. McGarvey and who is deeply beloved for his many Christian virtues, should weaken his influence in the last years of his career by a dogmatic assumption of authority which is scarcely becoming even to a man of his experience and learning. That his views on biblical criticism have been largely discredited by the biblical studies of recent years is no argument against his right to perfect freedom of speech, but it is one of the chief reasons why many men both within and outside of the

Campbell Institute have ceased to consider his pronouncements more than personal statements, and in many instances, amusing examples of amiable self-esteem.

On the other hand, the Standard finds it an alarming sign of the times that a body of men should associate without the direct purpose of attempting the control of convention programs and the machinery of state and national organization. We are not surprised that the journal is unable to construe the motives of men so little skilled in that diplomacy on which the Standard has long prided itself. Its pathetic cry for recruits in the Army of the Lord (J. A.) is but the clear proof that even its editor perceives the hopelessness of the task he has undertaken, which is to turn the activities of the Disciples, organized on New Testament foundation and the inspiring and open-minded leadership of the fathers, into the narrow and muddy channel of a sectarian party, shutting its eyes to biblical truth and the example and words of the very leaders who called it into being.

The Campbell Institute comprises only a very small section of the educated and successful men who are leading in the work of this brotherhood. Its membership will include a larger percentage of these men as time goes on, and nothing can more directly hasten this result than such outbursts of impotent wrath as the Standard manifests. But whether in the Campbell Institute or out of it, the men of light and leading in the brotherhood will cherish the right of free speech and action within the wide limits of that loyalty which all owe to the Master and to the cause of apostolic Christianity. The members of the Campbell Institute will see in this attack a public recognition of the necessity for such an association and they will not forget the compliment which has been paid them by the Standard and its leading contributor. There was even greater reason for the organization than its founders understood. It will go on with its work in the same quiet manner as before and with the same purposes of individual self-improvement, the pursuit of studies that more adequately prepare for the ministry and for teaching; the encouragement of young men to enter the ministry and for painstaking effort in behalf of their future work, and the cultivation of the spirit of cordiality and brotherhood among all who hold the faith of Jesus.

H. L. W.

PRICE OF FREEDOM AMONG THE FREE.

Independence and liberty are pearls of great price, and always the price must be paid before the pearls can be possessed. The Anglo Saxon has considered no price too dear to be paid for the privileges of freedom and the rights of individuality. Give me liberty or give me death has been more than the expression of an emotional sentiment in the history of our civilization. But one motive actuated the pilgrim fathers to brave the dangers of the new world, the desire to be free from the bigotry of the church and the tyranny of the state in the lands they had left behind them. The price they paid was the price of bondmen among the bound, the price of great suffering and persecution in the conflict

with universal intolerance. It is true they did not long maintain this freedom as men seldom do till they learn that eternal vigilance is the price of liberty, but their intentions were good and their general conception was right. The statement of George Eliot that the hardest lesson of toleration is to learn to tolerate the intolerant, applies with equal force to freedom.

We all imagine that we are perfectly willing to grant to other people all the liberty we claim for ourselves, but generally we are not. If other people would adopt our opinions and be content to think within the limits of our thinking, we would be as generous as the Pope of Rome and freely grant them all the liberty they desire, but not otherwise. If a man ventures to think beyond the circle we have stereotyped for ourselves, we raise a great hugh and cry, and seek to lash him back into the traces we ourselves are content to wear. We may indeed be willing to point to others the liberty we claim for ourselves, but the trouble is we do not claim enough for ourselves, unless we are content to be a wooden conservative as incapable of growth as a rock or a stick of dead timber.

Every new religious movement begins with a plea for liberty. Every intellectual and moral revolution raises the initial shout, "amplius," make way for liberty it cries, let us out of this cramping rut that we may behold the sun and breathe the free air of heaven. Luther's first plea was for liberty. The church claimed that there was liberty enough, and that the limits of freedom fixed by ecclesiastical authority were quite sufficient, and in no case to be transcended by its members. The heads of the church had all the liberty they wanted, and they were profoundly convinced that people ought to be punished for their presumption if they wanted more. Huss and Savonarola claimed a little more room and right to condemn ancient error and prevalent corruption and to spread the light of God that had come into their own souls, than the church was willing to allow, and for the exercise of this God-given liberty they paid with the forfeit of their lives. Luther's portion for daring to be free beyond the limit fixed by the church was persecution of the bitterest and most relentless type. Thirty years after the thesis episode at Wittenburg which was the declaration of independence of the reformation, Lutheranism had become as stereotyped and intolerant of progress as Romanism had ever been. Liberty with the first generation of Lutherans meant liberty to alter their connections and to establish their cause, and then goodbye freedom of intellect and conscience except within the lines thrown out by the Augsburg confession of faith. John Calvin fought one of the greatest of the historic battles for freedom until he became free enough to instigate the murder of John Servetus, whose crime was that he tried to push the lines of freedom a little beyond the point where Calvin was content to leave them.

Have the Disciples learned anything from these historic instances in the evolution of human freedom? If there was any one feature more conspicuous than another in the reformation inaugurated by Thomas and Alexander Campbell, it was the fight they made for the right of private judgment and the untrammelled utterance of personal conviction. With Paul they exhorted men "stand fast in

the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage." They were careful to make plain the line of distinction between faith and opinion, the fundamental things of Christianity and the inferences, deductions, and speculations of men. They insisted on this distinction that the few essential things pertaining to the faith, might be set down in a class by themselves apart from a multitude of things of doubtful disputation that engender strife and the bondage of opinionism. We were taught that a man who believed in Christ as his divine Savior and Lord and obeyed him to the best of his knowledge in all things pertaining to life and Godliness, was a Christian whose soundness in the faith and standing in the church could not be called in question, no matter what his philosophical opinions or views on a thousand other questions might be, provided these opinions and views do not injuriously affect his Christian character or disturb the peace and unity of the church. Are we still true to this interpretation of New Testament Christianity? Is this broad principle ascendant in the preaching and practice of the Disciples of Christ? Indications are not wanting that opinions and dogmatism are doing the deadly work amongst us that they have done in all the liberty movements of the past. Dogmatists of all schools have a convenient way of forgetting the pit from which they were dug in the frantic effort to dig a pit for others as noisome as the one from which they have escaped. Are not some of us trying to circumscribe the boundaries of liberty with as much zeal and persistence as our fathers did to enlarge them? Are we really afraid for educated men to utter themselves honestly and freely? Is the truth endangered by such freedom? Am I bound to agree with a leading preacher, or a theological professor, or editor of a prominent paper on pain of being hounded as a heretic and put out of the synagogue as a dangerous man? Does not the liberty of a free man in Christ come a little high at this price? The last conversation the writer had with Alexander Proctor, the great man said: "The most pathetic, the most tragic thing I know is the fact that the moment a man comes to a view of God and the Universe, Christ and the Bible, that he can hold and respect himself, that moment he becomes a marked man, to be branded by preachers and religious newspapers as a heretic and an infidel." The week before in the city where this remark was made an ultra orthodox religious paper spoke of this great and Christ-like man as "that infidel Proctor." Is this not an instance of overcharge for freedom among the free? J. J. H.

A THANKSGIVING MEDITATION. "Happy is the People Whose God is Jehovah."—Ps. 144:15.

The custom of observing a national day of Thanksgiving we owe to our Puritan ancestors. It is unique in its significance. No people but the American observe just such a festival. Days of penitence, remembrance and rejoicing are found in the calendars of other nations; church days there are without number throughout Christendom. But a national thanksgiving day we alone possess. There is meaning in this fact. Those Puritan fathers of ours expressed in the custom their sense of a divine life to which suitable response must be made. Their

lives were spent in the kindly, yet majestic presence of God. They were ever working in the great Taskmaster's eye. Their simplest duties were made noble by the sense of eternal interests. Their highest ambitions were shadowed by the consciousness of human failure. Their joys they took with gratitude and modesty, knowing that all earthly pleasures vanish in a day; the perfect smile is God's alone. Their sorrows they endured as seeing Him who is invisible, and knowing that they possessed a more enduring treasure in the heavens. From such an ancestry have we sprung. Blessed are we in having such fathers. Thrice blessed if to them we prove worthy sons.

There were adequate reasons why the Puritan took all his earthly concerns, both good and evil, to God. He was a child of Holy Scripture. From his earliest years he had brooded over the Divine Word. Its ideas pervaded his meditations. His speech was shot through with its figures and phrases. His children were called by Bible names, or even Bible sentences. His institutes were transferred almost without change from the legal codes of Palestine. He believed himself a member of an elect race, a royal priesthood, as did the Hebrew of prophetic days. Like Dante, he found in the Old Testament an ideal of theocracy which satisfied his high and rigorous convictions. Like Rutherford, he believed the law of righteousness and justice should hearten the good and terrify the evil. Like Milton, he confided in the majestic bulwarks of the Divine covenant as the surest defense of the afflicted and the poor. The rolling sentences of the Old Testament were like music in his ears. He solaced his sorrows in the threnodies of Lamentations and Job. He voiced his thanksgiving in the stately music of the Psalms.

And where could one find outpourings of gratitude more sincere, and praises more lofty than those which Israel chanted in its festal days? By no people has God ever been felt to be nearer or thankfulness more necessary. The chorus of adoration and praise goes up unceasingly from temple choir and solitary worshiper. Its echoes haunt the memory like rare music.

It is in the spirit of these great words of Scripture that Thanksgiving day should be celebrated, and it must be recalled that they are the words not of a church, but of a community. For us today their significance lies in that fact, for this is a national and not an ecclesiastical holiday. Its foundations are laid in the consciousness that the nation can not prosper unless it has somewhat to do with God. From him it receives its life. To Him it owes gratitude for protection and guidance. In such righteousness as He approves its prosperity lies. It dare not depart from His guidance. "Happy is the people whose God is the Lord." H. L. W.

You can not pump up much real thanksgiving sentiment from a heart that has been unresponsive to God's mercies for the fifty-one weeks preceding the special day of thankfulness. Some folks' giving of thanks is lame and halting and feeble because it is exercised only once a year, and then in a faint and aimless fashion. Be thankful every day. Then you will have something to work on when you begin to count up the year's mercies.

A Rich Fool, or the Art of Spending

Alva W. Taylor

An ancient proverb runs thus: "There is that scattereth and increaseth yet more, and there is that withholdeth more than is meet but it tendeth only to want."

It brings to mind a certain old couple whose income is over \$5,000 a year. They accumulated it by hard work, scanty living, and conservatively investing. But one passion moved them, viz., to GET. Now they are old and live like they were poverty stricken. They can toil no more but they can still save and all the passion of a life time is burned down to the residuum of miserliness. They never learned to spend and of comforts they have no appreciation. Giving seems wasteful to them. They have but one luxury and that is the luxury of hoarding. They do not grind the poor nor exact undue profits and they cheat no man but they are valueless to humanity and now that life is ebbing know not how to live, all because they never learned to spend. Had they known and so done all their lives they might have had fewer dollars but they would have had satisfactions they do not know and have ruled in the hearts of many, scattered plenty where there is none, been comfortable all their days and died with contentment and an open palm of blessing.

To spend thriftlessly or for luxury is the perversion of an excellent action. All good is lost and an evil added. It is worse than to hoard. Comforts are healthful to the moral life of both the individual and society. Luxury spells poverty in some other place. No more nefarious proposition was ever put forth in the economic world than that the luxury of the rich is good because it affords employment for the poor. As well say crime is good because it affords employment for the police and prison keepers and thus gives work. Work is not a

thing to be given, it is a right and belongs to natural law.

The rich fool hoarded. The stagnant pool gathers only and never gives out and thus becomes a danger to all the country about. The organ that gathers blood and hoards it becomes a menace to the health of the body. Property is the blood of the economic body and carries the red corpuscles of goods to nourish the social man. If it circulates freely he can eat, study, laugh, and be generous. If it is hoarded somewhere he toils on, wasting vitality and breaking down nervously. A diseased member in the social body. The rich fool is stuffed like a Genoese goose and the poor toiler is an anaemic.

Social health demands the art of spending as well as that of getting. A man who will not work, rich or poor, should not eat. He is a social parasite if he exists by the toil of others. He may be as gaily comparisoned as a Malaysian orchid but it is by sucking the vitality that others have stored, a species of vampirism.

Unwholesome as it is, the unthinking respect the clothes one wears. Carlyle wrote about social clothes, meaning those things which men put about them for the world to see—or mayhap to hide behind. It might be wealth, blood, social position or any habilliment whatsoever but it is that exterior acquirement that makes one man seem better or worse than another without reference to his real self. It is false and consequently causes misery. Here lies one of hoarded wealth's greatest evils. It makes its possessor imagine himself better than his fellows, even though he be really much

inferior in worth, and the world passing by judges by the dollar mark.

Of what use is a strong arm unused and how much better it is to be puny of arm than to use strength to the hurt of another. The strong arm of property easily becomes a menace to others when it is the possession of selfishness but how great a blessing if the possession of one who will use it for the good of all and especially the defense of the weak. He who so disposes keeps every dollar bright and golden as it runs to and fro on its errand of good, no rust overtakes it to destroy, no moth nests in it to corrupt, it is already "laid up in the Kingdom of Heaven."

The lesson of the talents is that of using. Add to it the Gospel idea of social interdependence and one must use his talents, not for the increase of talents merely, but for the service of men. Put dollars in the place of talents and read the parable over with humanity as the field of investment. It makes the lesson real to our ears and tongues and presses it home that he who hoards his property is wrapping it in the napkin of selfishness and will reap darkness and gnashing of teeth when the great law of compensation arises in the day of judgment to balance his accounts with his fellows. He who spends them will find cities builded for him to rule over and in himself that spirit of rulership which makes righteousness his scepter and his government one that makes many happy in creature comforts and minds of love towards fellow men.

The Christian who accepts Christ's idea of stewardship holds property as a trust for humanity and so dares not rob others with selfish luxuries for self. Of comfort he will have enough for his compensation. He is trustee for God's family and makes his stewardship of profit to them.

Eureka, Ill.

A Man of China Called of God

Elliott I. Osgood, M. D.

Book," never been inside of a church. He was naturally prejudiced and only the

His is a strong life, yet one does not feel that it is a fighting life. He works in a different way. He combines the Chinese slowness to act with an intelligent planning. Then what he does, he does well.

When we first went to China we were impressed with a desire to find a Chinese who could interpret our interpretations of the Gospel into the Chinese thought so that it might be grasped by these people whom we came to save. He would save us many heartaches. We believed it so thoroughly that we were constrained to pray that such a man might be led to us and Chen came.

At first sight, even, we did not see that the Lord was answering our prayer in him. Here he was, a Chinese pedagogue of the "old school" who for nine years had been teaching Chinese children in the ancient stereotyped way. He was a first degree graduate of the age-sanctioned Confucian classes. He really believed in that marvelous human code of upright conduct, an anomaly in these latter days. But this very characteristic made it more difficult to impress him with the superiority of the Gospel. His old teacher told him privately, "Get all the learning of the foreigner you can, but let his religion alone."

He had never conversed with a foreigner before, never saw his "Holy

regularity of a payday made the position tempting.

He was to be the one Chinese whom we would daily touch. That touch must be a close one or we would never be able to understand Chinese thought and custom. His conscientiousness laid bare the Chinese heart and incidentally his own. We, in turn, must lay bare the heart of the foreigner and incidentally, his religion. Lack of sincerity or sympathy on our part could have stopped the confidence and lost a soul.

He wrote conversations on all conceivable subjects then slowly and clearly read them to us for our repetition. He must pronounce clearly and explain simply the meaning. The dictionary was at our elbow.

He was our companion in the study, on the street, at the stores. In calls upon the high and the low, with visitors at our home; our assistant in drawing up contracts and in settling difficulties with builders and contractors. By the couch of the sick he must stand with us.

He was married shortly after he came to us. Of course it was a Chinese wedding in which the groom never saw the bride till he lifted the veil from her face after the final ceremony which bound them together as one flesh. Her temper and disposition were all a blank book which must be learned after taking, not:



Chen Li Seng.

before. He was a Nanking man and we were in Chu Cheo. So he left her in the home of his parents. That is Chinese custom, too. His mother was a good woman, as far as Chinese women go, but she and the new bride did not harmonize well. Hence the information Chen received concerning his wife for the first two years did not tend to draw him toward her.

His constant attendance at the church service that he might better understand our purposes and the constant burden of our ministry upon our own hearts, led us into discussions of a religious nature.

"Do you believe in the power of idols," we asked one day.

"I do not believe in idols but they certainly have an occult power." Then he went on to explain and relate incidents.

"I do not believe in gambling, in official extortion of money, or in the great army of court parasites who feed upon the common people like parasites. Then look upon this opium business. Was it not your foreign countries that foisted it upon us?" You see the Chinese have reasons for disliking us.

But the truth of the Gospel was seizing him. It hurt him to be classed with all the degeneracy in China. He felt him-



Blind Chinese Beggar and his Home.

self above the rank and file. One evening one of the evangelists was making wholesale statements. "The whole nation is evil. There are no upright men left."

"I have been with you eighteen months. Can you point to a place where I have wronged you?" Chen asked as we wended our way home. I could not.

"Suppose a man secretly believes in Christ. Must he necessarily be a follower to be saved?"

"If a man really believes Christ the Son of God he cannot be a secret follower," was our reply. "He cannot but speak."

The medical work began to grow. We needed an assistant and turned to Chen for advice. "The work is not very large yet. Why should I not aid you in it?"

"But this is not a teacher's work. There is the dirty cleaning and scrubbing and the dressing of foul, vile ulcers. We would not presume to ask you to do such work."

"I am willing," he said. Thereupon began a ministry utterly alien to the thought of the ordinary Chinese scholar.

He could not shake himself clear from the claims of the Gospel. To become an open follower of Christ against the will of his parents would be unfilial, would bring upon himself the ridicule and censure of his class and alienate him from congenial companionship. To ask his parents would but gain their refusal.

After days the struggle ended. "I will obey my Lord first and then go to my parents. My Lord must come first, now." So within two years from the time we had reached China's shores he took up his cross and entered into that fellowship of service with us for which we had prayed.

"I would rather have starved than to have had my son 'eat the foreign religion.' I would rather you had become a 'rake' like your younger brother; I would rather have laid you in your grave, than to have you thus disgrace your parents and ancestors in this way." That was the greeting of his parents.

What was his answer? "I have always been a filial son and sent money to my parents. I must now be a Christian son and send more." They might try to cast him off but he would not cast them off.

His wife was not living happily with his parents and he, almost with dread, finally brought her to Chu Cheo and set up his own home. Great was his joy after six months to have her express her desire also to follow Christ. He began to teach her and she rapidly learned to read the Scriptures. A quiet little woman, ten years his junior, she entered heartily into his plans and made his home a pleasing place. She never gossiped or ran about the streets as the women usually do. But lately the Spirit of Christ has begun to stir her and she has forgotten her timidity. She has become fired with the longing for the conversion of her Chinese sisters.

He now became our companion when we went on those long itinerating trips. He had saved us many mistakes at home. He stepped into those difficult places off in the market towns and helped us make friends.

We were up in the region that produced the founder of the Ming dynasty. Some of our books were stolen one evening. What should we do?

"I would not suppose that a region which had produced an emperor would produce thieves," he said to the men standing about. The books quickly reappeared. He made them save their "face," you see.

Every Chinese has a born desire to grow rich. Chen saw many avenues through which he as a Christian might enter profitable business. Why should he not make the money and support an evangelist? He was a scholar and so few of the scholars have become Christians that evangelists in the past have been drawn from the more common classes. He as preacher would have greater influence because of his education. But would not a Christian as a business man have a greater influence than if he were in the pay of the mission? There would be grave danger that the struggle for gold would quench the fires of the Gospel. The fight was long but the love of Christ triumphed.

Standing at the close of a recent local convention he said to the Christians gathered, "I long wanted to become rich myself and thought it was for the sake of the Gospel. I now know that God would have me make you all rich in the Gospel and to that henceforth I consecrate myself."

The district was gaining the spirit of self-support. No one church could support its own pastor but together they might establish a pastor in the central church at Chu Cheo who should be a sort of general pastor to them all. Who

among the six evangelists should they choose? They sought him out. His two years' pastorate has been marked by the organizing of the whole district into one great working force. He has become the brains of the circle of evangelists and pastors.

Nor were the local Christians alone in expressing their confidence in him. He served for two years as secretary of the general convention and then the Chinese leaders of the mission showed their farther confidence by electing him for another two years as president of the convention. The missionaries have shared this confidence. He was the first one in the annual Bible Institute to be raised from the position of pupil to that of teacher. He took charge of the morning devotions, taught Romanization and in emergency stepped in and gave a series of lectures. Could he have been spared from the local field he could have had the pastorate of the largest church in the mission. He had learned to love the cir-



Wu Li Kwan, present pastor in Chu Cheo

cle in which God had placed him and with them he prefers to stay.

He has interpreted well the spirit of Christ and God has sanctified him for the service.

SERMON SUBJECTS.

Alva W. Taylor, Eureka, Ill.: "What Is Our Plea?"

Harry Foster Burns, Peoria, Ill.: "Christian Evangelism."

H. H. Peters, Dixon, Ill.: "Christianity as an Art."

Edgar D. Jones, Bloomington, Ill.: "Judas—a Study in Black."

Perry James Rice, Portland Avenue Church, Minneapolis, Minn.: "Jesus' Interest in People."

Oscar T. Morgan, Santa Clara, Calif.: A Series: (1) "Why Are We Religious?" (2) "The Nature of Religion." (3) "Religion as Expressed in Doctrine." (4) "Religion as Expressed in Worship." (5) "Religion as Expressed in Conduct." (6) "Religion and Science." (7) "Religion and the Immortal Hope." (8) Christianity the Ultimate Religion."

It is the ideal destiny of every human being to rule himself.

Among the Latest Fall Books

The Messianic Hope in the New Testament, by Shafer Mathews. University of Chicago Press, 1905. Pp. 321. \$2.50.

One of the interesting features of biblical study in this generation is the larger appreciation of apocalyptic ideas and writings upon the makers of the New Testament. The studies of such scholars as Charles in this field have brought to light a mass of facts hitherto unknown. The rise of Jewish Apocalypics in the period of oppression connected with the Maccabean rebellion and the continuance of this activity throughout the period culminating in the overthrow of Jerusalem, furnish the material and form of much of the current religious thought of that period. It is not strange that the discovery of this field should lead many biblical scholars to a more careful study of the phenomena of New Testament literature with especial attention to the use of apocalyptic ideas and forms of speech in the teachings of Jesus and the apostles. This type of studies has been pursued with great profit by recent students of the New Testament. Prof. Mathews has given in the present volume such a treatment of the theme. After considering the Messianic hope of the Jewish people he reviews successively the Messianism of Jesus and the apostles and concludes with a section on Christian Messianism and the Christian Religion. The question suggested by the study of so ample and interesting a treatment as this is whether Jesus and the apostles merely used the terms of the Jewish apocalyptic beliefs as aids in the presentation of their message or were really themselves so strongly influenced by these hopes that they practically took over the apocalyptic spirit as the dominant element in their own teaching. Prof. Mathews holds the latter view and defends it with admirable use of all the materials at command. At the same time it can not be asserted that he has made his thesis quite convincing. It is the impression as one reads these stimulating and informed pages that more is made of the apocalyptic element than the facts warrant. Another generation will perhaps place less emphasis upon these features of the New Testament than our own, which is so strongly influenced by the interesting results of investigation in that field. It is perhaps for this very reason that one does not accept without large reserve the view point of the work that its reading is of such interest and value.

Israel's Historical and Biographical Narratives, by Charles Foster Kent, Ph. D. New York, Charles Scribner's Sons, 1906. Pp. 506. \$2.75 net.

This is the second volume in the series of six projected by Prof. Kent under the title "The Student's Old Testament." The first volume, on "The Narratives of the Beginnings of Hebrew History," has proved itself a thoroughly serviceable volume to all who have had occasion to use it. The reconstruction of Old Testament History upon the recognized and assured foundations which modern biblical study has vindicated is given popular and convincing statement in these volumes of Prof. Kent. The present work deals with the narratives from the establishment of the Hebrew Kingdom to the end of the Maccabean struggle. The text of the biblical books is arranged in such a manner as to show both the

sources and the order of the different accounts. Discrepancies and difficulties which perplex the student who neglects the consideration of the different sources of Hebrew history disappear in this treatment. The religious value of the history becomes increasingly important as one learns to handle aright the materials. The introduction deals with the origin and literary form of the narratives, the sources incorporated in Samuel and Kings, the value of Chronicles, and Ezra-Nehemiah, the records of the Maccabean age, and the method of securing the best text of the historical books. A valuable feature of the work is the inclusion of the rarely read Books of Maccabees, whose testimony is important regarding the most romantic of all the periods of Jewish history. Appendices give the bibliography of the subjects, a discussion of Hebrew chronology, a brief treatment of the historical inscriptions bearing upon the Old Testament, and a table presenting the Hebrew, Babylonian and Macedonian months. Prof. Kent has placed all biblical students, especially those who have no time for independent research, under special obligation by the preparation of this book.

The History of Early Christian Literature, by Hermann Von Soden. New York, G. P. Putnam's Sons, 1906. Pp. 475. \$1.50 net.

Prof. Von Soden occupies the chair of theology in the University of Berlin. He accompanied the Emperor of Germany to Palestine in 1891 and wrote one of the best brief works on Palestine ever produced. The present volume is the result of his classroom work and is a brief and popular treatment of the literary problems of the New Testament. In the order of their development he considers the different sections of New Testament writings, including the work of Paul, the gospels, the post-Pauline literature (which embraces the Acts, the Hebrews, the First Epistle of Peter, and in Prof. Van Soden's treatment, Ephesians and the Pastoral Epistles), and the Johannine literature, the discussion of which forms a very interesting section of the work. In an appendix he considers the Epistles of James, Jude and II. Peter, of which he says: "Both in date of composition and in the character of their contents they lie quite outside the course of development of early Christian literature, and they contribute nothing that is essential to our knowledge of the same." On the subject of the authorship of the Fourth Gospel he says: "Our whole investigation tends, therefore, to show that the author of this Gospel was a devoted adherent of the beloved disciple, to whose authority upon occasion he directly appeals as a trustworthy guarantee of the truth of his record, and to whom he pays a tribute of affection by the way in which he introduces him into the narrative of his Gospel." He gives in detail the evidence for the view that this author is the Presbyter John of Ephesus. The book is translated by Rev. J. R. Wilkinson of Oxford and is one of the volumes in the Crown Theological Library.

A Short History of Christianity in the Apostolic Age, by George H. Gilbert. University of Chicago Press, Chicago, 1906. \$1.00 postpaid.

This is one of the volumes in the constructive Bible studies now being issued by the University of Chicago Press. The

very large demand for a set of text books for Sunday school use has made advisable the preparation of these works. They are arranged in five divisions, the kindergarden, the elementary, the secondary and the adult groups in the Sunday school, and a special division including helps for superintendents and teachers. The present book is a part of the series for the secondary division, intended for pupils of the ages of fourteen and fifteen. Its companions in that division are the studies in the Gospel of Mark by Prof. Burton, studies in the book of I. Samuel by Prof. Willett, and the Life of Christ by Profs. Burton and Mathews. The volume by Prof. Gilbert is composed of twenty-five chapters, in five parts, the primitive Jewish church in Jerusalem, the Extension of the Gospel to the Gentiles, the Pauline Mission in Asia Minor, Macedonia and Greece, the Last Years of the Apostle Paul, and Christianity in the Latter Part of the First Century. Prof. Gilbert is a thoroughly competent and accomplished New Testament scholar. He has made use of the best literature in the preparation of this work. The criticism of the Book of Acts and the Apostolic history is sound and constructive. Sunday school workers who have learned the value of a text book as compared with the fragmentary leaflet system will welcome this new volume in a thoroughly modern and usable series of text books for Sunday schools.

The Book of Psalms, by Charles A. Briggs and Emilie Grace Briggs. Vol. I. New York, Charles Scribner's Sons, 1906, pp. 422. \$3.00.

Prof. Briggs is too well known a biblical scholar not to have a work of this importance awaited with interest. One always expects from him painstaking and elaborate workmanship, and the book is no disappointment. Perhaps at times there is an overplus of material presented, and there are pages which the reader will feel might have been condensed or omitted. Nonetheless the treatment is worthy the splendid series of which this book is a part and may well take rank among the great works on the Psalter. The present volume brings the treatment to the end of Psalm 50. The introduction covers 110 pages, and closely follows in its method and adequacy the magnificent introduction to the books of Amos and Hosea in President Harper's Commentary, the latest book of this series preceding the present volume. Dr. Briggs is a devoted student of the metrical system of Hebrew poetry, and naturally not a little of the present work is devoted to the structure of the text. The least satisfactory portion of the work is that on the Interpretation of the Psalter, which sketches in most brief and summary fashion the history of interpretation in the different periods of the Christian church. It is significant that nearly all the work on the Old Testament in this series of works, the International Critical Commentary, is being done by American scholars. Toy on Proverbs, Moore on Judges, Smith on Samuel, Harper on Amos and Hosea, and now Briggs on the Psalms, constitute a list of which the American Bible student may justly be proud. Miss Briggs, one of the few young American women to take the highest honors of a German university, has

collaborated with her father in the production of the commentary.

The Development of Palestine Exploration, by Frederick J. Bliss. New York, Charles Scribner's Sons, 1906. Pp. 319. \$1.50 net.

No man has been more closely connected with the enterprise of opening Palestine to modern knowledge by the spade of the explorer than Dr. Bliss. The present volume constitutes the Ely lectures for 1903, delivered before the students of Union Theological Seminary. It is not so much the purpose of the work to tabulate the results of excavation as to trace the narrative of this task through the various periods from Fabri to Robinson, Renan and the present generation. Appropriately Dr. Bliss begins his work with a preliminary survey of the field, tracing the interests which drew pilgrims to Palestine in the first Christian centuries, emphasizing the fresh awakening of interest in the subject through the Crusades and thus preparing for the more extended consideration of the work in recent times. Especial importance attaches to the labors of Edward Robinson, who is the father of Palestine exploration. A chapter is devoted to the work of the Palestine Exploration Fund, and in closing the book Dr. Bliss forecasts the work of the future in this field. It is the sentiment of all who have wrought at the task that only a slight beginning has been made in a field which is yet to prove of immeasurable significance to the study of the Bible.

Tarbell's Teacher's Guide, by Martha Tarbell, Ph. D. The Bobbs-Merrill Company, Indianapolis. Pp. 553.

This volume contains the helps on the International Sunday School lessons for 1907. The volume for 1906 made such a favorable impression and was found by teachers who use the International series to be so helpful that the appearance of the volume for the coming year will be welcomed by all who used the former work.

The material is admirably arranged, consisting of the Title, Memory Verses, Golden Text and Lesson Text (unfortunately from the authorized version), then the explanation of words and phrases, suggestive thoughts from helpful writers, light from Oriental life, geographical hints, the approach to the lesson, both for younger and older pupils, lesson thoughts and illustrations, sentence sermons, the lesson story, subjects for Bible class discussion, work to be assigned for the next lesson and a summary of the material between the present and the following lessons.

The abundance of material makes a somewhat bulky volume but it is eminently worth while. The introduction to the book includes suggestions to teachers regarding the preparation and teaching of the lesson, an introduction to the portions of the Bible included in the year's work, and a section on the geography and history of the countries mentioned, illustrated with numerous maps and charts.

The whole volume is plentifully illustrated with reproductions of noted paintings illustrative of the biblical texts. Many of these are from Tissot's wonderful series on the Old Testament.

All About the Bible, by Sidney Collett. Fleming H. Revell Company, New York. Pp. 324. \$1.00 net.

This book professes, as its modest title implies, to give all necessary information about the origin, language, translation,

canon, symbols, inspiration, alleged errors and contradictions, plan, science and rivals of the Bible. It would be difficult to put together a more superficial and indiscriminating list of pages than this. It is an effort to make the Bible carry a burden of historical and scientific authority as well as of fantastic symbolism which it neither claims nor will tolerate. The author quotes with enthusiastic approval Dr. Lee's assertion, "Matters of science and geographical details mentioned in the Bible are stated with infallible accuracy." Of course such a view as this misses the very secret of power and authority which the Scripture possesses.

The Appreciation of Pictures, by Russell Sturgis. The Baker & Taylor Company, New York. Pp. 299. \$1.50 net.

One of the volumes in the Popular Art Series. Mr. Sturgis has already issued two volumes on Architecture and Sculpture. The themes here treated are the Epochs of Primitive Charm, Early Triumph, Achievement, Splendor, the Beginnings of Modern Bloom, and Four Studies of Recent Art, including Form and Proportion, Color and Light and Shade, Sentiment and Record, and Monumental Effect. The work is embellished with a large number of full-page photographic reproductions of noted works of art. It is a fine aid to the casual student of the subject.

Hearts and the Cross, by Harold Morton Kramer. Illustrated by Harold Matthews Brett. Lothrop, Lee & Shepard Co., Boston. 12mo. Cloth. \$1.50.

The story is of a man whose vigorous personality enables him to do justice to himself, and to secure justice for himself under most trying conditions. A mysterious wanderer, he wins the better element of a somewhat rough community by his eloquence as the preacher in a neglected parish, meanwhile working in the fields for his support. Lawlessness, heroism and noble self-sacrifice have their part in the development of an intensely dramatic plot.

C. H. Spurgeon's Prayers. Fleming H. Revell Company, New York. Pp. 160. 75 cts. net.

The prayers of all spirit-filled preachers are worthy of reading and study. The fragments that have been preserved of Phillips Brooks' prayers, and the prayers at the head of the chapters in Joseph Parker's otherwise worthless People's Bible, have been an inspiration to their readers. This little volume contains some twenty-five prayers of Mr. Spurgeon's, taken down from his regular public ministry, and a discourse on prayer from the same source.

Blind Alleys, by George Cary Eggleston. Lothrop, Lee & Shepard Co., Boston. Pp. 414. \$1.50.

The "blind alleys" described are those which so often confront the men and women who unselfishly seek to benefit their fellows. Miss Imboden, the good fairy of the book, is a wealthy New York humanitarian, associating in her altruistic efforts many and varied assistants. Mr. Eggleston's strongest interest undoubtedly centers in the diversified social opinions expressed by the creatures of his imagination, for which opinions he disclaims personal responsibility.

Hughes' Key to the Revelation, by J. S. Hughes. Pamphlet, pp. 85. 50 cts.

The author has written much on this same subject. The present work is a publication of the text of the Book of

Revelation with division heads and summaries of its significance. The author has made larger use than in his previous writings of modern treatments of apocalyptic literature and the Revelation. It is the aim of the book to show the close relationship between the New Testament Apocalypse and the Book of Acts.

Fairest Girlhood, by Margaret E. Sangster. Fleming H. Revell Co., Chicago. Pp. 263. \$1.50.

A companion to Winsome Womanhood, with illustrations by Griselda Marshall McClure. This is a most charming book for young girls. The chapters are such as "A Liberal Education," "Our Restless Girls," "The Dreamy Girl," "To Please People," "About Conversation," "Christian Service," etc. The author is a lover of young people and understands their problems. It will make a beautiful gift book to a young girl.

The Little Colonel: Maid of Honor. By Annie Fellows Johnston. L. C. Page & Co., Boston. Pp. 295. \$1.50.

In this new volume of "The Little Colonel" series the reader is charmed to renew acquaintance with old friends. The series is as fascinating to young people as Miss Alcott's "Little Women." The "Little Colonel" is an interesting little Kentucky girl who in the present volume is maid of honor at a friend's wedding, and realized that her boy friends are now young men and her own romance cannot much longer be postponed.

Seeing France with Uncle John, by Anne Warner.

An amusing story of Americans abroad—a clever satire on the crude type of American tourist. Uncle John, generous, prejudiced and almost as loquacious as Susan Clegg, furnishes most of the fun with his faults. The story takes one all over France, and Uncle John's niece and her two lovers provided the dramatic interest. Light, breezy, cleverly illustrated with pen sketches. (The Century Company, New York. \$1.50.)

Studies in the Book of Psalms, by Lincoln Hulley, Ph. D. Fleming H. Revell Company, New York. Pp. 178. \$1.00 net.

Dr. Hulley is president of John B. Stetson University, at DeLand, Florida. He was for many years a popular biblical interpreter on Chautauqua platforms and elsewhere. This book is the product of much study in the volume of Israel's Prayers and Praises. It contains the substance of lectures delivered at summer schools.

In Pastures New, by George Ade. McClure, Phillips & Co., New York. Illustrated. \$1.25.

George Ade, tourist, the creator of "Artie" and author of "Fables in Slang," has written nothing funnier than this vastly diverting record of his rambles in London, Paris, Naples and Cairo. His effervescent, spontaneous humor was never fresher. "Full of deft humor and really much better than the original tales of Mark Twain, when he made his famous tour."

Queen Silver-Bell, by Frances Hodgson Burnett. The Century Co., New York.

This is a delightful fairy story by the author of "Little Lord Fauntleroy," whom everybody, old as well as young, has learned to love.

The Song of Our Syrian Guest, by William Allen Knight. The Pilgrim Press.

This is a very sweet and helpful explanation of the twenty-third Psalm, as

told by a Syrian in the home of friends. "To the hand that held the tea-ball and the faces of the two little maids."

Jack Shelby, by George Cary Eggleston. Lothrop, Lee & Shepard Co., Boston. 12mo. Cloth. \$1.50.

Into this book Mr. Eggleston has put much of his own early life and that of his gifted brother, Edward Eggleston, and used entertainingly the knowledge and experience thus acquired. The scene is laid in Clifty County, Ind., around 1840, and the experiences of four brothers, who take it upon themselves to establish a new home to which they may take their widowed mother and their sisters, give a picture of pioneer life more faithful than any to be obtained from historical work. Much hearty enjoyment is combined with hard labor, and an exciting plot is furnished by the successful efforts of the eldest brother, Jack Shelby, to rid that section of a gang of thieves, which had previously enjoyed immunity through having a deputy United States marshal among its number. Boys will never tire reading these exciting stories of the good old times, especially when told by such a writer as Mr. Eggleston. Price, \$1.50.

The Doctor, by Ralph Connor. Published by Revell & Co. 399 pp. Price \$1.50.

A tale of the Rockies. The author's latest and best. He brings to the view of his readers wonderful scenes in the western mountains and gives a glimpse of what life can be in that new country beyond the plains. The world needs more men like the doctor and his brother Dick, and more women like Margaret, brave, strong and courageous to do the right, and giving their lives for those who were proud to call them friends. There are passages of tenderest pathos and scenes of bravery and daring which compel the attention and hold it to the end.

Ester Ried's Namesake, by Pansy (Mrs. G. R. Alden). Lothrop, Lee & Shepard Co. Pp. 429. \$1.50.

The "Pansy" books are too well known to need much comment. The Ester Ried books are among the most popular of that list. Esther Ried's namesake is the daughter of a western home missionary who has the good fortune to go to college, and her description of her life there and her influence because of her strong character makes interesting and profitable reading for many young girls.

Hearts and the Cross, by Harold M. Kramer. Lothrop, Lee, Shepard & Co., Boston. Pp. 414. \$1.50.

Mr. Kramer is another of the many Indiana Journalists and has vindicated his place among the rest by his strong, well-written story. The hero is a man of vigorous personality and nobility of thought, which enables him to make a place for himself and command the esteem of the somewhat rough community in which he lives.

Two Little Friends in Norway, by Margaret Sydney. Lothrop, Lee & Shepard Co., Boston. Pp. 431. \$1.50.

Most young people are friends of "Five Little Peppers," and will be delighted with the present story, which grew out of the same author's cruise in Norway and her love for the children in that beautiful country.

Paul, by E. F. Benson.

An admirable novel. Paul and Norah, made for each other, learn this truly only after Norah's unhappy marriage. Fate forces them together and situations at

once unique and impressive ensue. The death of Norah's cruel husband makes matters little easier, and the book, until the happy solution of the problem, is difficult to lay aside. (J. B. Lippincott Company, Philadelphia. \$1.50.)

The Court of Pilate, by Roe R. Hobbs. R. F. Fenno & Co., New York.

This is Mr. Hobbs' first novel, though he has written short stories for magazines. He has given us a most interesting book, dealing with the times of Pilate and showing the hatred between the Jews and Romans. There is of course a love story which is charming, though blighted by the intrigues of the Roman.

Naturalization in the United States, by Frank George Franklin. The University of Chicago Press, 1906. Pp. 300. \$1.50 net.

This is a study of the advancing legislation regarding the reception of foreigners into the republic. It reviews the subject from the Revolutionary War to 1861. It is supplied with a competent bibliography.

Rosemary in Search of a Father, by C. N. and A. M. Williamson.

A dear little tale of a dear little girl, who seeks—and finds—an unexpected father at Monte Carlo in the Christmas season. The delightful incidents scarcely could be described as realistic, but both style and spirit leave little to be desired. (McClure, Phillips & Co., New York. \$1.50.)

Saul of Tarsus, by Elizabeth Miller.

A stirring, tell-told tale of life and love in the days immediately preceding the conversion of Saul the persecutor into Paul the apostle. Marsyas, friend of martyred Stephen, Herod Agrippa, and Sweet Lydia, the converted Nazarene, are among those who take part in the exciting action of the plot. (The Bobbs-Merrill Company, Indianapolis. \$1.50.)

Polly of the Pines, by Adele E. Thompson. Lothrop, Lee & Shepard Co., Boston. Pp. 313. \$1.25.

This is the fourth volume of the "Brave Heart Series" and is a story of the struggle of the Colonies in 1775-82. An understanding of what liberty means and costs will be gained in an interesting way. The story of Ester's experiences is thrilling and inspiring.

When I Was a Boy in Japan, by Sakao Shioya. Lothrop, Lee & Shepard Co. Pp. 155. 75 cts.

In this book the author tells of his life in that most interesting country. He gives a vivid and sympathetic picture of the customs and spirit of the people. After years of study in America he has returned to his Japan to devote himself to literature and drama.

Quiet Talks on Service, by S. D. Gordon. Fleming H. Revell Company, New York.

Mr. Gordon adds to his volumes, "Quiet Talks on Power" and "Quiet Talks on Prayer," this work, which deals with Christian activity, companionship and consecration. The chapters on money and worry are excellent.

Sir George Williams, Founder of the Young Men's Christian Association, by J. E. Hodder Williams. A. C. Armstrong & Son, New York. 24 illustrations. 416 pages. \$1.25.

This is the official biography authorized by the International Committee. It tells the life of the great merchant who as a poor clerk founded that great organization.

The Open Secret of Nazareth, by Bradley Gilman. T. Y. Crowell & Co.

The Holy Land is described in letters, written by D. Gilman to a friend at home, while visiting in that country. Dr. Gilman traveled in several places, but the greater part of his time was spent in Nazareth. There are a number of illustrations from photographs.

Starting in Life. What Each Calling Offers Ambitious Boys. By Nath'l C. Fowler, Jr.

Nearly 100 eminent men, in all walks of life, assisted the author in preparing this practical guide to the selection of the right career. Illustrated. 12mo. \$1.50 net.

The Silver Crown, by Laura E. Richards. Little, Brown & Co., Boston. Pp. 103. \$1.25.

This is another book of fables by the author of "The Golden Windows," "Captain January," etc. A fine gift for a child.

Playtime. By Clara Murray.

A book for very small children, designed to serve as a primer. The illustrations are in color. Little, Brown & Co.

BUYING A GIFT BOOK.

(Edward Markham in "Success Magazine.")

To the generation just behind us, nourished on Felicia Hemans and Amelia Welby, an approved and acceptable gift was the gilded and funereal annual, celebrating the grassy grave and the broken heart. Our generation is more robust in its living and giving. Our book stores are flooded with books touching every field of human activity. "Oh, that mine enemy had to choose a Christmas book!" one might cry, on entering a thronging store. We are embarrassed by superfluity, as though called on to choose a handful of flowers from a wilderness of bloom.

The principle of choice should, in general, follow the taste or need of the friend for whom you are selecting a book. Yet it is also well, now and then, to open a new channel of interest by giving a volume outside of your friend's habitual line. We are often thankful to a friend who had drawn us out of our mental sheep-tracks.

There are a few writers that stand as permanent figures in the modern literary world—writers who have given out seminal ideas that seed and beautify the field of thought. Chief among these men are Shakespeare, Carlyle, Ruskin, Emerson and Victor Hugo. Until a library possesses at least the best writings of these five men it is sadly deficient. You are doing kingly service when you make these men known to any thoughtful mind.

DISTINCT ADVANTAGE.

Next to a big black cigar and billiards, books are Mark Twain's chief diversion. Aside from the pleasure he gets out of them, the humorist has discovered that they possess an unusual trait.

"My books are my best friends," said he not long ago at "Quarry Farm," his summer home near Elmira, N. Y., as his eyes swept row after row of attractive looking volumes. "When I tire of them I can shut them up."—December Lippincott's.

He who sees without loving, is only straining his eyes in the darkness.—Maeterlinck.

A Ready-Made Thanksgiving Dinner

May C. Ringwalt

It all began with a turkey. Not a live gobble with impressive strut, expanded tail, and every feather oiled as though he had just stepped out of his barber shop, but a plucked fowl, cold, clammy, its dangling head nightcapped in crushed-raspberry paper. Yet the moment Zoe grasped it in her arms—its wrapping paper falling off as the boy handed it in—her heartstrings tightened, and a lump rose in her throat, such as she had when a child spending a first night from home. The emancipated mind of a young bachelor maid, however, has as great a scorn for sentimental melancholy as an up-to-date frog for its tadpole tail, and by the time Zoe had frisked back into the Fruit and Flower Mission's office, her bright, brown eyes were dancing, and her white teeth flashing smiles.

"Isn't this a dream!" she exclaimed, pausing at the desk, and holding out the bird in triumph. Then her arms gave way, and the turkey fell upon the secretary's open book, an appropriate blotter for Thanksgiving entries.

The secretary screamed; the president and directors ran in from the storeroom; the whole air giggled.

"Who sent it?" queried the president. "Hasn't the gentleman a visiting card? Here it is tied to his wing. 'Mrs. Samuel Burns'—she that hath little giveth much! She works like a bricklayer to support her own family by dressmaking, and they're so expensive this year—twenty-two cents a pound."

"How many pounds do the family weigh?" audibly whispered a director, dodging the president's withering glance by hiding her head under a fold of Zoe's blue-checked apron.

"Just compare this magnificent creature," continued the president, "with that squab of a turkey that Mrs. Cameron sent, and her husband's a corporation lawyer, and"—

"Friends, Americans, countrymen!" the secretary distractedly clapped her hands, "if you don't be quiet, I'll have nervous prostration. I've entered: 'Mrs. Cameron, one corporation squab!'"

"Please, ma'am," a man's voice bowed its way through the feminine babble, "what shall I do with these here pumpkins?"

"Oh!" exclaimed Zoe, "I never saw such enormous ones! If only we could use them for Jack-o'-lanterns!"

"Run back into the nursery, little girl!" laughed the president. "Bring the pumpkins in, Mike. Zoe, dear, will you attend to the turkey? We'll give it to that poor colored woman with seven children. Her name's Sappho Johnson."

Humming a tune, Zoe crossed the hall from the Mission quarters proper into an unrented store, tendered the Board for this special occasion. Down its entire length stretched a double line of boxes, every one with its own doorplate, as Zoe called the card bearing the name of the family to which the goodies would be given on the following day, Thanksgiving morning.

"Might be sure the perverse Sappho would live in the last house of the row!" panted Zoe, her tired arms finally depositing their burden. She knelt by the box, and arranged the turkey among the bags of potatoes, apples, onions, and beans, playfully standing up a bunch of celery by way of floral decoration. "Now when there descends the crowning glory of the

pie dispensation," she gayly thought, "the hearts of seven little colored children will do a cake walk of exuberant joy! Don't I remember what Thanksgiving dinners meant to me when I was a youngster!" A far-away look stole over her face, and the corner of a blue-checked apron whisked away a tear. If only that brick-laying dressmaker hadn't made her feel so selfish, and if only turkeys weren't so home-y!

She arose, and stealthily glanced about the deserted room; then her hand went into the blue-checked apron's pocket, and drew out a letter so hastily read that morning.

"Dear Zoe (it began):

"This is my first free moment since your letter came. Of course, dear, father and I were a bit upset when we found our girlie wasn't coming home for Thanksgiving, but we wouldn't deprive you of any pleasure for the world. I'm sorry that your old mother is so dense about football, but she'll take your word for its 'glittering thrills.' Perhaps it's



A Pink Hailstorm of Cranberries.

—From Forward.

just as well that you'll not be here Thursday, for you might find it stupid with only father and me. Times are so hard, dearie, that we've decided not to have our usual dinner party. We really can't afford even this little extra expense, particularly as father was able to sell every turkey on the place—so the big Thanksgiving platter will be as bare as the foot of a shoemaker's child. I shall miss the annual dissipation, of course, for your frivolous little mother does love having 'company' beyond everything, but I'm more sorry on Miss Ruth's and Miss Esther's account, for no one else ever invites them. I'm afraid that this isn't a very cheerful letter for this dear season, but He who sees beneath the ripples on the surface knows the deep well of thanksgiving in my heart when I think of you, brave little girlie, teaching all day long instead of painting pictures yourself as you have always dreamed of doing. Even if I can't put my arms about you, you're such a comfort, childie!

"Your loving mother."

Zoe stood motionless, her forehead gathering wrinkles, her eyes tender, re-

bellious, determined; then, in a flurry of steps, she darted up the room, unbuttoning her apron as she went.

"Peoples," she announced, "I hate to desert amid the smoke of battle, but if I stay longer, I'll never whirl through all that I have to do before midnight. You see I'm going home tomorrow on the early express."

An hour later, three sharp knocks, like the taps of an excited woodpecker, upon the door of the Attic Studio were answered by the tooting of a horn, and a college yell in high soprano.

"Girls," gasped the breathless voice of the one outside, "do . . . hurry!"

The door swung back to the accompaniment of a creak, and exclamatory "ohs!" and Zoe, bristling with packages, great and small, staggered into the room.

"Take them, quick, Polly!" she panted, trying to hook her chin over the edge of a bundle. "He's wriggled down until I'm holding him with one finger!"

"What in the world have you got?" giggled Polly, standing hypnotized with amusement.

There was a crackling, snapping sound, and a pink hailstorm of cranberries pattered down from the burst bag clutched in Zoe's hand.

A screen at the other end of the room was now flung back, and Ann, collarless and beltless, sprang forward, rescuing packages sliding off of Zoe's elbows as she sank into a chair.

"Was trying on the waist I've made for tomorrow," explained Ann in a voice thick with pins. "I've inserted the team colors in the yoke, and it's stunning—why Zoe, a turkey!"

"What in the world?"—began Polly, on hands and knees, picking up cranberries.

"If you'll wait until my breath, lost on the stairs, catches up to me," interrupted Zoe. "I'll tell you the whole story. Girls," she continued, a moment later, "I've been in a fight."

"Zoe!" exclaimed Ann, in a shocked voice.

"When I wasn't there to look on?" cried Polly. "You mean thing!"

"And it ended in my being the under dog," Zoe's dimples twinkled. "Girls," I've had a wrestle with my good angel, and have been whipped. You're not to say a word, but I'm going home to spend Thanksgiving day."

"Zoe, you can't mean it!" remonstrated Polly. "Why, you've led the enthusiasm of our football expedition!"

"Our football extravagance, as far as I'm concerned," replied Zoe. "By the time we pay for our tickets, our railroad fare, our little dinner after the game, it will cost each of us ten dollars."

"But you earned the money painting those menu cards, and you certainly have a right to spend it on yourself!"

"So I thought this morning, but I've changed my mind since. You see," sighed Zoe, "it all began with a turkey. Not this turkey that I bought, but one sent the Mission by a self-denying little woman that takes in sewing to support a large family. Girls, her generous gift to unknown paupers lit up my selfishness toward my own people like a city hall when it was illuminated for Roosevelt's visit. Then the turkey itself was queer. The very touch of it made you see a whole album full of home pictures! Lastly, I had such a lovely letter from mother. She and father will have a doleful

day without me, and besides, two old neighbors of ours—who captured my heart by contributions of caraway cookies when a youngster—will miss the time of their lives unless I give my surprise party. Mother always entertains them and other friends Thanksgiving day, but this year it—it wasn't convenient for her to get up the usual dinner. You see, bad little Zoe doesn't want to do her duty, but her good angel has taken matters under its own wing and is pushing her on."

"And I guess," murmured Polly, with an impulsive kiss, "her good angel knows best. But I am glad that I'm not an only child. With the boys and the twins at home, I'll never be missed—except by dear old grandmother, who has the bad taste to prefer an ugly duckling to swans."

Ann said nothing. She was older than the other girls, and of so reticent a nature, that neither in the days of the Art School, where they had met, nor in the intimate weeks that followed "bachelor-ing" together, had she referred to her family or spoken of her past life in the suburb where they knew that she had lived before coming to town.

"And now I haven't a second to lose," cried Zoe, in her liveliest manner, as she dashed off hat, furs and jacket, "for it's to be a ready-made dinner—that the surprise fairy produces on her arrival at the ancestral hall. This celery, and these cans of turtle soup, tomatoes and corn can at once be dismissed from conscience; but I must make pumpkin pies, mold cranberry jelly, and incidentally roast my fowl."

"I suppose," said Polly, "that we can bake pies on the chafing dish, although it's one thing that we've never tried; but how in the world you're going to cook an ostrich on a one-hole gas stove is beyond me!"

"Oh!" wailed Zoe, the horror on her face comical in its intensity, "I never thought of our not having an oven; wasn't it just like visionary little me to plan a family group when I had only a two-inch scrap of canvas to paint on!"

"Never mind," comforted Ann, "we'll contrive somehow. I have it! We'll borrow Mother Heath's kitchen!"

Laughter overflowed the studio to the uttermost eave, for the three girls had borrowed everything from a hatpin to a cuddly baby from the good-natured landlady, who smiled upon the accentricity of genius that selected an unrentable attic as a special dispensation of Providence.

"Ann, thou shouldst have thy originality patented!" cried Zoe. "I hear Mrs. Heath walking under us. Run and ask her, Polly, if we may have the use of the kitchen, and Ann and I will carry our provisions downstairs meanwhile to save time."

"My dears," announced Polly, triumphantly entering the culinary department as the girls laid the last package on the table, "the whole house is ours. Mrs. Heath and her children have just gone out to take dinner with her father down town. She was too hurried to see you herself, but sent word that she had perfect confidence in our management of her range, and that the key to the fire box on the corner, is under the parlor clock. Now, Ann, we'll both help Zoe, won't we?"

Too many cooks may spoil broth, but not the intricate evolution of a Thanksgiving dinner. Besides, one of the trio "ran a side show," as Polly expressed it, in making repeated trips to a corner gro-

cery, for "visionary" Zoe had bought a slice of pumpkin, but no flour, milk, or eggs for her pies, and the chestnuts, purchased for the turkey stuffing, were unaccompanied by bread.

At last, after many narrow escapes, and thrilling interruptions, dishes fit for the critical eyes of an epicure adorned the kitchen table. Then Ann's suit case, loaned for the occasion, was packed with the canned goods, and carefully-wrapped jars; while, amid a gale of laughter and jokes concerning Zoe's "new Parisian hat," the Thanksgiving turkey, swathed in sheets of oiled paper, was securely fastened in a huge handbox belonging to Polly.

"I don't know how you are going to carry everything!" exclaimed Ann, lifting the suit case with difficulty.

"She couldn't by herself," said Polly, her face reddening as she strapped the handbox with a piece of clothesline, "but her train leaves the junction before mine, so it will be all right."

"Your train?" gasped Zoe, in astonishment.

"Yes," replied Polly. "You must have some one to help you, and if I go as far as the junction, I can't get back to town in time for the football train, so I shall be forced to go home, too."

"You dear old—humbbug!" cried Zoe, with a kiss. "You know very well that cooking the Thanksgiving dinner has made you as homesick as I am!"

"I deny the soft impeachment!" laughed Polly, her eyes winking mischievously. Then her mouth suddenly quivered, and as she turned away her head she said, very gently: "Football games will keep, but sometimes dear old grandmothers will not, and—Where is Ann?" she asked abruptly changing the subject. "I hope she doesn't feel that we have left her out in the cold."

"Ann, where are you?" cried Zoe.

"I'll be down again in a minute, dear." There was an unusual sweetness in Ann's voice, as she called over the stairs. "I remembered that I had a special-delivery stamp in my desk, and I want to get a letter off before the next collection."

While Polly and Zoe hovered over the handbox, and joyously munched a turnover "taster," Ann, up in the deserted attic, knelt by the light of the open fire, and with tears falling on her letter paper, wrote:

"Dear Dad:

"I was in the wrong first, last, and all the time. Will you forgive me, and let your own little Nan come tomorrow—for a real Thanksgiving dinner?"

Then she folded it and lingered a long time over the address. Why not put in that last word? She had said stormily, with the anger of their misunderstanding quivering all through her, that she would never sign a letter to him that way again—never! Still—then the letter came open, and when it was dropped in the mail box, it had the only thing needed to make a perfect Thanksgiving at home:

"I love you dearly. Nan."—From Forward.

Those who say immortality is but a dream, and man's faith in an Infinite Being only the clinging to a myth, accept a marvelous state of affairs in their unbelief. That the simply finite should have created infinity even in its thought, and that which is only mortal have been able to build up an image of glorious immortality, is a miracle indeed!

ON THE SOUTH THREE GATES.

Who can doubt that if the open doors of opportunity for Christian service are not identical with the open gates of the New Jerusalem. Our entrance into those is vitally connected with our acceptance of these! The approach of C. W. B. M. Day and the preparation for its observance in all the churches make it especially worth while to note Three Gates that open on the south. Each of them is a double portal. The first opens within our own nation to the millions of negroes and the thousands of mountain people. The only organized effort being made for these two classes is that put forth by the C. W. B. M. If we have any concern for these people, feel any interest in their enlightenment and development, and any responsibility for their condition, the Christian Woman's Board of Missions offers us our only opportunity to help them, and C. W. B. M. Day is the chance to extend our aid. Not only is this our only channel through which to help, but we could ask no better. Every institution and department of this work has been carried on with marvelous economy and wisdom and splendid success. The work, as well as its beneficiaries, deserves the most generous assistance.

The possession of Porto Rico by the United States government makes us responsible for the religious condition of its people. The proximity of the islands of West India had already laid their claims upon the hearts of our women, which they acknowledged by the establishment of their first mission in Jamaica. Now the churches on that island are coming on splendidly to self-support, and we may trust the same wisdom and generosity which brought about the happy progress there to care with like success for Porto Rico.

Most conspicuous of all these inviting gates is that into Mexico and the Latin countries of South America. The Mexican work has grown beyond all expectations. The general progress of the country itself has been one of the marvels of modern civilization. The hand of Providence has given the American people a large share in the progress of our sister republic. We should be as active in its religious affairs as we have been in its commercial and industrial interests. The C. W. B. M. is the only avenue through which we can approach this magnificent gate. We may safely look for a like auspicious beginning and rapid growth in South America, where a new station has been established at Buenos Aires. Indeed the splendid native leadership in the persons of the Westrup family, and their publication in Spanish from Monterey, of the New Testament plea to all the peoples of Latin America will inevitably open to us fields for fruitful service in all the nations of our hemisphere's southern half.

On the south Three Gates! Our women have led in their discovery as they did at the open and empty tomb of the Savior. Let the whole church be prompt to hear the good news they bring and respond to the invitation to come and meet the Master himself in these new fields, where he is walking to-day.

W. R. Warren,
Centennial Secretary.

To spend Thanksgiving in frivolity is to lose sight of its purpose. Its basis is religious. Its original appointment by the Pilgrim Fathers was an expression of gratitude to God for his goodness.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

O. P. Spiegel of Birmingham, Ala., is to hold a meeting in North Tonawanda, New York, early in the new year.

F. L. Pettit is the pastor of the church in Auburn, Nebr., and is successfully leading our forces there in a prosperous fall work.

John Williams has begun his labors in the pastorate of the church at Wayland, Mich., coming to that point from Collingwood, Ont.

The First Church in Cedar Rapids, Iowa, of which Geo. B. Van Arsdall is pastor, made a fine offering of \$100 for state missions.

Last Tuesday evening a great men's rally was held in the Jefferson St. Church of Buffalo, for which Benj. L. Ferrall is preaching.

The Men's Association of the Central Church, Peoria, Ill., will be addressed by L. E. Sellers of Terre Haute, Ind., at their next rally, December 7th.

Chas. Calvert Boyd, a valuable member and officer of the Fourth Street congregation in Covington, Ky., died November 2d. His loss will be keenly felt by his home congregation.

W. J. Wright of Cincinnati, Ohio, and Chas. E. McVay of Benkelman, Nebr., will have part in the great union revival meetings, Des Moines, Iowa, which will be under the direction of J. Wilber Chapman.

H. A. Pearce has been called to the church at Larned, Kans., where there is a membership of 200 and a new \$10,000 building. This is the best building in the city. There is every prospect of a successful year.

The First Church in Omaha, Nebr., is laying the foundation of their new church building, which will cost, exclusive of the lot, \$50,000. Knox P. Taylor of Bloomington, Ill., recently held for them a Bible institute.

The Martinsburg, W. Va., Church, of which Oren Orahoad is minister, took a thank offering last Sunday to be devoted toward paying the debt on the parsonage. A supreme effort was made to rid the church of this burden.

Last Sunday was observed by the Sunday school in the First Church in Akron, Ohio, as Patriotic Day. The aim was to secure an attendance of 1,200 scholars and an offering of \$200. Beautiful souvenir flags were given all who attended.

In the simultaneous campaign of Louisville, Ky., a rally meeting of the church was held November 18th in the First Christian Church. Addresses were made by H. D. Bennett, H. D. C. MacLachlan, W. J. Cocke, J. J. Castleberry and J. V. Coombs.

Richard W. Gentry, at present a student of Chicago, will spend several months, beginning January 1st, at Columbia, Mo. He will teach the classes of Bro. C. J. Sharpe in the Bible College there while Bro. Sharpe is continuing his studies for his degree.

L. L. Carpenter of Wabash, Ind., goes December 2d to Ottawa, Kan., in his special work of dedicating church houses. After the dedicatory services of the new

building on Sunday, he will deliver on Monday his lecture on his tour through the Orient and Holy Land.

The church at Brighton, Iowa, of which C. C. Davis is minister, raised her full apportionment for state missions in the first call. The church is happy over this successful offering. Bro. Davis began a meeting a short time ago at Coppack, Iowa, where he hopes to revive the church and arrange for regular preaching as one result of the meeting.

Professor Walter Stairs, who recently accepted a position at the Texas Christian University, is also preaching for the University Church at Waco. Professor E. E. Ferris of the Department of History is the superintendent of the Sunday school. The religious life of the Univer-



Miss Martha Stout, of Kansas City, Mo., is the superintendent of the Young People's Department of the Christian Woman's Board of Missions for the State of Missouri. She has the direction of the work of the Junior Christian Endeavor Societies of the State. These Juniors won the National Banner at the Buffalo Convention.

sity community is thus in excellent hands.

C. M. Schoonover is in a short revival at Boston Chapel, near Girard, Ill. Bro. Schoonover has recently come from Texas after a most prosperous ministry in that state and will make his headquarters in Chicago. He will give himself to evangelistic work and has some open meetings for the winter. His present address is Girard, Ill.

As the result of the simultaneous evangelist campaign in Wheeling, W. Va., plans have been made for the erection next May of a tabernacle with a seating capacity of 2,000 in which our own forces in the city will lead the Christian people of Wheeling in a union revival service. W. H. Pinkerton of Kentucky will direct this effort.

Dr. Errett Gates of the University of Chicago announces that he is open to engagement for evangelistic meetings during the months of April, May and June of 1907. His plan is to spend two weeks in a place, holding two meetings a day, a lecture study each afternoon the first week on "The Teachings of Jesus," the

second week on "The Teachings of the Disciples," using very freely the question box, and to preach an evangelistic sermon every evening, with the purpose of bringing men to a decision for Christ. He can be addressed at the University of Chicago.

Stephen J. Cory and Geo. A. Miller left this week for Cuba to make an inspection of our mission work on the island. Bro. Miller has been pastor of the First Church for almost 13 years during which time in all its departments his church has had a magnificent growth and has come to prominence as one of our best working congregations.

J. Will Walters began preaching at Niantic, Ill., last March. Since that time the membership increased from 198 to 272. Beginning December 2d he will assist C. C. Taylor in a revival meeting in Norborne, Mo. He will also lecture at Tina, Mo., on the "Slavery of Superstition." W. S. Hayes of Decatur, Ill., will supply the pulpit during his absence.

W. B. Clemmer rounded out his third year as pastor at Council Bluffs, Iowa, recently. During twelve months there were 182 additions to the membership of his church, which represented a net gain of 146. A total of \$229.66 was given for missions, which is a better showing than ever before. In all departments the work of the year has been marked by a splendid growth and great prosperity.

The offering of the Portland Avenue Church, Minneapolis, Minn., for state missions was about \$155. This is the largest amount ever raised by this church for this purpose, and the new pastor, Perry J. Rice, and his people are to be congratulated. This church has as a new feature of its work a teachers' training class under the direction of Mrs. Buchanan.

Last Sunday was observed by Central Church in Dayton, Ohio, as the tenth anniversary in the pastorate of I. J. Cahill. The sermon of Bro. Cahill was concerned with what had been accomplished in the past ten years and a thought for the tasks which await the church for future days. We trust that this prosperous union of church and pastor may continue through many more years of excellent service.

Every week sees some improvement, some feature of growth in the West Side Church of San Francisco, of which Robert Lloyd Cave is minister. Pastor and people are quite confident that in another year this congregation will be stronger than ever before in spite of the losses of the recent disaster. It is cheering news that all our churches about the Bay are doing well and looking forward to even greater prosperity.

Frank L. Van Voorhis has gone from Okmulgee, Okla., to Shawnee, Okla. The beginning of his new pastorate was marked with the publication of "The Christian Worker," an eight page local paper of excellent value, devoted to the interests of the church life in Shawnee. The enthusiasm of the local and state forces in the territory is manifest in the fact that there are 10 Living Link evangelists laboring in that field.



AT THE CHURCH.



CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

CHRIST'S LIFE: LESSONS OF THE "SEVEN WORDS FROM THE CROSS."

Topic Dec. 9th, John 19:25-30; Luke 23:34-46; Mark 15:34.

I am giving a list of the sayings of Jesus on the cross in the order in which I am led to believe they were uttered:

1. "Woman, behold thy son!"
2. "Behold thy mother!"
3. "Father, forgive them, for they know not what they do!"
4. "Verily, I say unto thee, to-day shalt thou be with me in paradise."
5. "Father, into thy hands I commend my spirit."
6. "I thirst."
7. "It is finished!"

These sayings of the Christ on the cross, with their settings, are among the most remarkable that fell from his lips, or that have found record on the sacred pages. They could only have been remembered and recalled and recorded by one who was present amidst the shadows of that awful scene. No one invented them. Their wonderful simplicity and perfect accord with all that we know of the character of the Christ forbid the thought of imposition. Some one there present had these words of Infinite Love so deeply impressed on his very soul that they never could be forgotten. Love uttered them. Love remembered them. Love remembers them still. I tell you, friend and fellows, no one put those words into the mouth of Jesus. No impostor, no writer of religious fiction, no saint of the by-gone centuries, ever invented this narrative of the dying of the Lord Jesus. It's beyond invention, even had there been motive for such an imposition. Only Infinite Love could have died thus, could have spoken thus. And only human love, purified and glorified, could have penned these pages. In their simplicity and tenderness and self-restraint and self-giving, and in their spirit of trust and submission, they reveal the very heart of the Master. "Surely this was the Son of God!" the centurion cried, as he beheld the scene and doubtless heard these words. And He was. There is no accounting for His marvelous life and His wonderful words, with these final utterances on the cross, excepting we believe that He was indeed the Christ of the centuries, the Son of God and our Savior, whose holiest name is Immanuel—"God with us!"

There is another of the sayings of Jesus on the cross, probably spoken in connection with that other human cry, "I thirst!" Eloi, Eloi, lama sabachthani, "My God, my God, why hast thou forsaken me?" These are the two distinctly human cries from the cross. All the rest were spoken in utter forgetfulness of himself. These were fairly wrung from his lips by the awful anguish of the hour and the dread dark that palled the earth. It was the cry of the human child, of the human heart in its terrible

loneliness in the hour of death. And I am glad Jesus uttered these words. My own mother, when she was dying, cried thus. At the hour of midnight, thinking to rest her weary eyes, as I sat alone by her bedside, I set the light out in the hall. Awakening from a fitful slumber I heard her murmur, "O, this awful dark!" She thought it was death. I bent over and said cheerfully, "I'm here, mother. I set the light out in the hall so it wouldn't hurt your eyes." So, perhaps, our Father sometimes turns down the light and seems to leave us alone for awhile. We shudder at the thought of the darkness and dread it naturally as children fear the dark, as the Christ shrank from it in the terrible agony and loneliness that came upon Him at the ninth hour. Thus, as in other ways, He can be touched with a feeling of our infirmities. And I am glad it is so. All the sayings of the Master on the cross reveal His heart of love, human and divine. It was thus, through the suffering of death, that He was crowned with glory and with honor, that He, by the grace of God, might taste death for every man. He trod the wine-press of the wrath of God alone. He knew the darkness and the dread and triumphed over all. And "He is our life."

SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER

JESUS ON THE CROSS.

Lesson for Dec. 9.—Luke 23:33-46.

The sublime tragedy reaches its climax in this lesson. Jesus comes to the cross, while about him are gathered all the enemies of a lifetime. Hisses and murmurs of hatred are heard on all sides. Gambling soldiers cast lots for his coat. The idle and curious throng sit about on the hillside and "there they watch him die" like beasts of the desert watch the death agonies of their prey. He is "at bay" and helpless. No longer does he hurl at the vain and haughty priests darts of sarcasm and truth, nor does he use the whip of his divine disapproval. All the pain and misery, wrought by the malice and envy of hypocritical priesthood, now comes to the surface, and the unspeakable loneliness of his life finds expression in his agonized cry, "My God, why hast thou forsaken me." Heaven and earth testify to the place that the Master occupies in the divine program. Pagan officials of the Roman government voice their sympathy for the victim of Jewish intrigue, and testify to their faith in the divinity of Jesus.

The misconceptions respecting Jesus' death were varied and caused much confusion. He was called "physician," and urged to heal himself. He was reminded that he had pretended to save others and he should now use those means to save himself. Irony, ridicule, and all the wrath of the priestly and sect orders were poured upon him. To one side, a company, not at all pretentious, was made up of his mother and members of the inner circle of friends and relatives.

Even these grossly misunderstood Jesus and his program. The Jews were delighted with the privilege of finding Jesus helpless, and they mocked him, and used all the exquisite infamies of their class to prolong his agony and to add to his travail of soul. Looking with tender compassion upon them, then turning his face toward his Father, he cried, "Father, forgive them; they know not what they do."

Jesus' death was effective. The plan was in him fulfilled. He was the beginning and the end of the Father's scheme of redemption. He saved others by not saving himself from the ignomies of the hated cross. The stripes were laid upon him, "he bore our transgressions." By him was the story made complete. Triumphant, he cried, "It is finished." He commended his spirit to his Father. His body was permitted to hang upon the cross until sundown, and was then placed in the tomb of the senator from Arama-

NO COFFEE

The Doctor Said.

Coffee slavery is not much different from alcohol or any other drug. But many people don't realize that coffee contains a poisonous, habit-forming drug—caffeine.

They get into the habit of using coffee, and no wonder, when some writers for respectable magazines and papers speak of coffee as "harmless."

Of course it doesn't paralyze one in a short time like alcohol, or put one to sleep like morphine, but it slowly acts on the heart, kidneys and nerves, and soon forms a drug-habit, just the same, and one that is the cause of many overlooked ailments.

"I wish to state for the benefit of other coffee slaves," writes a Vt. young lady, "What Postum Food Coffee has done for me.

"Up to a year ago I thought I could not eat my breakfast if I did not have at least 2 cups of coffee, and sometimes during the day, if very tired, I would have another cup.

"I was annoyed with indigestion, heart trouble, bad feeling in my head, and sleeplessness. Our family doctor, whom I consulted, asked me if I drank coffee. I said I did and could not get along without it.

"He told me it was the direct cause of my ailments, and advised me to drink Postum. I had no faith in it, but finally tried it. The first cup was not boiled long enough and was distasteful, and I vowed I would not drink any more.

"But after a neighbor told me to cook it longer I found Postum was much superior in flavor to my coffee. I am no longer nervous, my stomach troubles have ceased, my heart action is fine, and from 105 lbs. weight when I began Postum, I now weigh 138 lbs. I give all the credit to Postum as I did not change my other diet in any way." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

thea, wrapped in the grave clothes of the plebeian Jew. The grave was sealed, and a watch was set to guard his resting place. Dead and sepultured, for "the sins of many." "My Lord and my God."

THE PRAYER MEETING

By SILAS JONES

THE RELIGIOUS VALUE OF SPIRITUAL SINGING.

Topic, Dec. 12. II, Chron. 5:11-14.

Let us hear the testimony of Philip Schaff, devout disciple of the Lord and learned in the history of the church. "Man is a being intellectual, or thinking and knowing, moral, or willing and acting and aesthetic, or feeling and enjoying. To these three cardinal faculties corresponds the old trilogy of the true, the good, and the beautiful, and the three provinces of science, or knowledge of the truth, virtue, or the practice of the good, and art, or the representation of the beautiful, the harmony of the ideal and the real. These three elements are of equally divine origin and destiny.

"Religion is not so much a separate province beside these three, as the elevation and sanctification of all to the glory of God. It represents the idea of holiness, or of union with God, who is the original of all that is true, good and beautiful. Christianity, as perfect religion, is also perfect humanity. It hates only sin, and this belongs not originally to human nature, but has invaded it from without. It is a leaven which pervades the whole lump. It aims at a harmonious unfolding of all the gifts and powers of the soul. It would redeem and regenerate the whole man and bring him into blessed fellowship with God. It enlightens the understanding, sanctifies the will, gives peace to the heart, and consecrates even the body a temple of the Holy Ghost.

"Poetry, and its twin sister, music, art the most sublime and spiritual arts. The hymn is a popular spiritual song, presenting a healthful Christian sentiment in a noble, simple and universally intelligible form, and adapted to be read and sung with edification by the whole congregation of the faithful. It must therefore contain nothing inconsistent with Scripture, with the doctrines of the church, with general Christian experience, or with the spirit of devotion. Every believing Christian can join in the Gloria in Excelsis or the Te Deum. The classic hymns, which are, indeed, comparatively few, stand above confessional differences, and resolve the discords of human opinions in heavenly harmony. They resemble the Psalms, from which all branches of the militant church draw daily nourishment and comfort. They exhibit the bloom of Christian life in the Sabbath dress of beauty and rapture. They respond in all pious hearts, and have, like the daily rising sun and the yearly returning spring, and indestructible freshness and power. In truth, their benign virtue increases with increasing age, like that of healing herbs, which is the richer the longer they are bruised. They are true benefactors of the struggling church, ministering angels sent forth to minister to them who shall be heirs of salvation. Next to the Holy Scriptures, a good hymn book is the richest fountain of edification."

What do I care about what people think? I satisfied myself by doing what evidently wanted doing. — William Crooks.

CLAY F. GAUMER.

The elections this month returned to the state legislature Clay F. Gaumer, pastor of the Christian Church in Alvin, Ill. He was born in Knox Co., O., 1870. He came to Illinois in 1894 after graduating with honor from the Ohio Normal University. He was principal of the Siddell public schools for nine years and resigned in 1903 to enter the ministry. He was elected to the 44th General Assembly of Illinois from the 22d district in the fall of 1904, and although his seat was contested, being elected by 74½



votes, he held it with an increased majority of 243 votes, Vermillion county alone being recounted. As a member of the assembly he has served on the following committees: On agriculture, executive department, fees and salaries, horticulture, military affairs, printing, retrenchments, roads and bridges, state and county fairs.

"TO HOOSIERS."

I have read with much pleasure what has been recently said by some of the brethren in Indiana looking towards the unification of our convention interests. At the present time we are dividing our forces too much. One great convention, representing all of our interests, bringing together a great number of our people, would work miracles for our state missionary work, as well as for Bethany and Butler University. There is inspiration in a crowd that can not be gotten elsewhere. Our conventions are poorly attended now, because there are too many of them. An active worker, pastor of a large church, can not be running to conventions all the time. Then as to getting the membership to attend so many conventions, that is next to impossible. They can hardly keep the run of them, not to say anything about attending them. A convention of 1,500 to 2,000 people at Bethany would work wonders for our different interests in Indiana. Adjoining states would receive a stimulus from it as well as we. Indiana is the center of our Brotherhood, as well as the center of the earth. Let us go to work at once and organize such a convention at Bethany, with all of our interests represented, as will prove a mighty inspiration to all of us. Such a convention would gain for us self-respect with ourselves and recognition from our religious neighbors as nothing else could do. From

the Old Historic Post, on the bank of the Wabash far away, we say amen to every thing that makes for holding a great convention of all of our interests at Old Bethany this year.

William Oeschger.

Vincennes, Ind.

* * *

I wish to commend "Some Suggestions to Hoosiers" by Brother W. E. M. Hackleman, in a late issue of the Christian Century. We certainly need something to awaken Indiana Disciples to an interest in and an adequate support of our allied state forces.

We should have a large delegation at our state conventions. If holding them at Bethany Park in connection with the Assembly there will bring our people let us go there by all means. Our indifference to and neglect of Butler College is notorious and criminal. If increasing the popularity and efficiency of Bethany Assembly will result in repentance and works worthy of repentance we should all "get busy" at once.

J. H. MacNeill.

Kokomo, Ind.

The 136th psalm gives a wonderful catalogue of reasons for thankfulness. Consider the first part of each verse as an obligato solo, with the refrain, "For his mercy endureth, forever" accompanying and supporting it.

A DOCTOR'S TRIALS.

He Sometimes Gets Sick Like Other People.

Even doing good to people is hard work if you have too much of it to do.

No one knows this better than the hard working, conscientious family doctor. He has troubles of his own—often gets caught in the rain or snow, or loses so much sleep he sometimes gets out of sorts. An overworked Ohio doctor tells his experience:

"About three years ago as the result of doing two men's work, attending a large practice and looking after the details of another business, my health broke down completely, and I was little better than a physical wreck.

"I suffered from indigestion and constipation, loss of weight and appetite, bloating and pain after meals, loss of memory and lack of nerve force for continued mental application.

"I became irritable, easily angered and despondent without cause. The heart's action became irregular and weak, with frequent attacks of palpitation during the first hour or two after retiring.

"Some Grape-Nuts and cut bananas came for my lunch one day and pleased me particularly with the result. I got more satisfaction from it than from anything I had eaten for months, and on further investigation and use, adopted Grape-Nuts for my morning and evening meals, served usually with cream and a sprinkle of salt or sugar.

"My improvement was rapid and permanent in weight as well as in physical and mental endurance. In a word, I am filled with the joy of living again, and continue the daily use of Grape-Nuts for breakfast and often for the evening meal.

"The little pamphlet, 'The Road to Wellville,' found in pkgs., is invariably saved and handed to some needy patient along with the indicated remedy." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

FROM THE FIELD

TELEGRAMS

Kansas City, Mo., Nov. 26th.—Seventeen added at Forest Avenue yesterday. Sixty-five to date. Meeting eight days' old. Great interest. Will continue.

H. E. Wilhite and E. C. Tuckerman, Evangelists.

Sebring, Ohio, Nov. 26th.—Small town. Large crowds. Forty-nine additions first week. Continue.

Violette and Clarkson.

Springfield, Ill., Nov. 26th.—First Church, St. Louis, Mo., becomes a living link in Foreign Society. Brandt, minister, leads in the enterprise.

F. M. Rains.

Indianapolis, Ind., Nov. 25th.—We had 40 added last Sunday. Fifty-five to-day; 428 in 25 days. Third Church. Brother Newman, pastor; Smith and Kendall, singers. Have tried for two years to get Thomas Penn Ullom to join us in evangelism and succeeded to-day. He resigned his pastorate and will be with us from this on. The Lord hath done great things for us whereof we are glad.

Chas. Reign Scoville.

Barry, Ill., Nov. 24th.—Illinois meeting at Eldora twelve days old. Thirty-two conversions. Fourteen last night. Eight to-night.

W. E. Spicer, Evangelist.
J. D. Williams, Minister.

Meadville, Pa., Nov. 25th.—Clarence Mitchell began the most promising meeting in our history with 12 additions and plans to pay \$2,300 indebtedness. He took ill with pneumonia and meeting had to close. Bro. Mitchell more than met the demands of this critical college city.

W. D. Trumbull, Minister.

Rensselaer, Ind., Nov. 25th.—Splendid new church building here. G. P. Clark, the pastor, is very popular. He deserves it. Great interest. Fifty-four added in first eight days, 41 to-night. Principal of high school and another professor confessed Christ to-night. W. F. Lintt is song leader.

Allen Wilson, Evangelist.

CALIFORNIA

Orange.—A. N. Glover, the pastor, had 19 additions October 28th and 2 November 11th. Sixteen of these were confession. This church is in a most prosperous condition. All of the departments thrive in their work.

ILLINOIS

Fairfield.—In spite of an epidemic of diphtheria, the meeting in which Allen T. Shaw, the pastor, has the assistance of M. W. Yocum, evangelist, had 15 additions on November 25th. Interest is growing and audiences increasing.

Franklin.—F. T. Davis, as evangelist, is vigorously pushing the work in the campaign with this church, although the congregation is at present without a pastor and there are other great difficulties. There were 12 additions the first 11 days of the meeting. Eleven of this number were by confession. Bro. Davis may be addressed at Franklin, Ill., in regard to dates for meetings or the matter of pastoral work.

Clinton.—Since J. W. Reynolds began

his ministry November 1st, there have been three additions in the regular services of this congregation. The church and pastor are most hopeful in regard to their year's work together.

Lincoln.—Wm. J. Lockhart and W. E. M. Hackleman have ended a four week's meeting with this church. There were 76 additions, 53 of them confessions. Following the splendid meeting held a year ago by Wilson and Lintt was a great victory. This number makes a total of about 300 additions to this congregation since the dedication of their new building two years ago. The pastor, W. H. Cannon, speaks in the highest terms of commendation of evangelists Lockhart and Hackleman.

Waynesville.—J. F. Smith, the energetic minister, has J. A. Barnett of Freeport, Ill., and Miss Mannie Bowles of Emden, Ill., with him in a splendid meeting in which there were 20 additions during the first two weeks. Audiences crowd the house and there is a deepening interest.

Saybrook.—This congregation had the services of the "Clark Fund Evangelist," W. H. Kindred of Atlanta, Ill., and Miss Luella Collins of Normal in a meeting which closed recently with 31 additions. Sixteen of these were by confession. James M. Thomas leads this people in the enterprises of the congregation. Evangelist Kindred will go next to Stillwell, Ill.

Mason City.—This congregation of which O. C. Bolman is minister, has begun a meeting which starts in a most encouraging manner with 7 additions during the first few days.

El Dara.—In a rousing meeting held by W. E. Spicer, evangelist, there were 10 confessions the first week. The meeting is enlisting the interest of the entire community. J. D. Williams is the consecrated pastor.

INDIANA

Stockwell.—T. M. Wiles has been preaching for this congregation for three months. In all there have been 30 accessions to the church during this time. Recently R. R. Balgin and wife were with the congregation in a revival meeting in which there were 27 additions, 20 of them by confession. A Junior and Senior Christian Endeavor Society have been

organized in this church and there is every prospect of the work continuing through the year in a most vigorous and successful manner. The pastor speaks in glowing terms of the fine Christian spirit and helpfulness of the evangelist.

Indianapolis.—In the simultaneous campaign, the meeting at the Sixth Church closed November 22d. This was held by Evangelist H. F. MacLane of Hiram, Ohio, and Chas. E. McVay of Benkelman, Nebr., working with the pastor, A. L. Orcutt. In all there were 127 additions. There is a large children's chorus and the meeting was marked by a splendid personal work on the part of the pastor and his people. Evangelist MacLane is now in a meeting at Sharon, Pa.

The meeting at the North Park Church closed November 19th with 73 additions. This is the largest meeting in results that this church has ever had. M. W. Harkins was the evangelist who gave himself with untiring earnestness to the services. J. Ross Miller, one of our most successful singing evangelists, did most satisfactory work in the meeting. Austin Hunter, the pastor, enthusiastically leads his people as they turn now from the meeting to other enterprises of the congregation.

IOWA

Keokuk.—M. J. Nicolson is leading home forces in an interesting meeting in which there are great audiences and there had been 7 additions November 19th with a prospect for a very large increase in the membership of the church. This people are laboring enthusiastically and very happily in the success of the services.

Stratton.—Evangelists Beem and Light were in meeting with this church which closed November 18th. In all there were 45 additions, 37 of them by confession. Four hundred dollars was raised for half time preaching and a Christian Endeavor Society with about thirty members was organized.

KANSAS

Salina.—In the regular services there were five additions to the membership of this congregation, two of them by confession.

Barnes.—In the good meeting in which Adams and Henning are the evangelists

LADIES MAN-TAILORED CLOTHING

We show in this ad only two of the many beautiful styles illustrated in our Spring and Summer catalogue for 1906. We buy and sell our goods so the most fastidious buyers need have no hesitancy in selecting our unexcelled waists or suits. Do not hesitate to write us about a garment. We are always glad to give you full particulars. Many styles of waists and suits came in too late to get in our catalogue, but we invite you to ask for anything you do not find listed, and you will find us prompt in our reply and just as prompt in our deliveries.

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No. 1.—This beautiful suit is made of light weight poplin in white and Alice blue only. Eleven gored skirt with double stitched 1/2 inch plaits, 1/2 way down, which give it a wide circular effect at the bottom. Jacket is also laid in 1/2 inch plaits to match skirt, and is finished with Baby Irish Lace. Price \$5. Same style in silk, any color. Price.....\$10.98. Same style in Grey Sultans, \$9.98.

No. 2.—This beautiful suit is made of light weight poplin in white and Alice blue only. Eleven gored skirt with double stitched 1/2 inch plaits, 1/2 way down, which give it a wide circular effect at the bottom. Jacket is also laid in 1/2 inch plaits to match skirt, and is finished with Baby Irish Lace. Price \$5. Same style in silk, any color. Price.....\$10.98. Same style in Grey Sultans, \$9.98.

there were 7 additions during the first eight days of the meeting. Five of these were by baptism. There is a splendid interest in revival services.

KENTUCKY

Louisville.—T. S. Tinsley had the assistance at the Clifton Church of a strong pulpit man in the person of J. J. Castleberry of Union City and the simultaneous campaign of this city. There were 30 additions as a result of the meeting and the work moves vigorously forward.

In the simultaneous meetings, the Broadway church has had 62 additions, Parkland 37, South Louisville 34, Clifton 30, Third Church 22, making a total at last report of 185. The meetings at the Broadway, Parkland and Third churches continued through the week beginning November 18th.

MISSOURI

Festus.—Daniel Geo. Cole of St. Louis received one by the good confession at the regular services on November 18th. In the evening he preached to an excellent audience on "The Magnetism of Jesus."

St. Joseph.—Bro. S. Moses, an elder of the Mitchell Park congregation, informs us that a meeting has just closed in that church in which T. H. Capp of Plattsburg, Mo., did the preaching, helping C. A. Lowe, the pastor. Thirty-eight persons united with the congregation, all but eight of them by confession. This church now has about 215 members and all of its departments are in a very healthy condition. There are over 100 in the Sunday school. Two hundred dollars was raised at the close of the meeting to pay off a number of small debts. Rev. Capp made a profound impression upon his audiences by his deep, yet simple sermons and his fine Christian spirit.

Kansas City.—Miss Sarah McCoy Crank of Liberal, Mo., was in a four weeks' meeting with the Budd Park Church of which B. L. Wray had the splendid results of 40 additions of which 22 were by confession. This makes 101 additions during the 14 months of Bro. Wray's very effective

ministry. The church is enthusiastic and all departments are thriving.

Lexington.—The Martin family are in this church in a meeting in which there have been 650 additions to the membership of the church. Audiences are splendid.

Chillicothe.—There are additions to almost every service of this congregation. The pastor, James N. Crutcher, is intensely evangelistic in spirit. There were eight additions last Sunday to the membership of the congregation and there have been several baptisms recently.

VIRGINIA

Roanoke.—R. E. Elmore is assisted by C. E. Elmore in a meeting with the Church Avenue congregation. There were 27 accessions. The church has been aroused to a greater activity and a resolution to attempt larger things for the cause. Evangelist Elmore's sermons were marked by a simplicity and earnestness which appeals strongly to the splendid audiences.

WEST VIRGINIA

Wellsburg.—A short meeting was held by W. R. Corter of Fostoria. Twenty-three came forward in the meeting and the church is greatly strengthened. E. H. Hart will soon begin his fourth year's ministry. His popularity as a pastor is manifest in the fact that he has had 14 weddings since October 10th.

Wheeling.—W. H. Pinkerton of Kentucky was in a four week's meeting with the Island Church of this city which had the remarkable result of 10 additions, the majority of whom were men. The theater was used for mass meetings on two Sunday afternoons and on November 18th Bro. Pinkerton addressed an audience of over 1,300 on the subject of "Christian Union." In the evangelistic campaign of this city the First Church had 85 additions, Huntington 59, Sistersville 31, Brilliant, Ohio, 70.

VINCENNES AND VICINITY.

The frost is on the pumpkin and the fodder is in the shock along the banks of the Wabash.

Things in this part of Hoosierdom in the kingdom of God are moving as well as usual. Revival meetings are being held and others planned for to be held in the near future.

L. H. Stine of Tipton, Ind., is in a meeting with the church at Bruceville, Ind. The pastor of the Bruceville church is Brother J. E. Slimp. The meeting began on the evening of Nov. 12. At the close of the first week there were four additions, three confessions and one by statement.

J. W. Kilborn of Mt. Carmel, Ill., held a very fine meeting for Brother W. B. Morris, at Allendale, Ill. The meeting resulted in 24 accessions to the church. Most of them were by baptism. Brother Morris is doing a good work for the Allendale church.

Brother H. A. MacDonald, my near neighbor at Lawrenceville, Ill., is getting his work well in hand. He is making careful preparation for a revival that the church there will hold in January. The meeting will be held by Pinkerton and Cappa. These are strong men, and with the active assistance of Brother MacDonald, we may all look for a very fine meeting.

H. J. Otto has been in a meeting with his church at Princeton, Ind. In this

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Has a dietetic value greatly beyond the conception of any one who has not used it. It will make your food of a delicious taste, a moist and keeping quality and a digestibility not to be obtained from any other baking powder or leavening agent.

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Avoid the alum powders
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meeting he has been assisted by Brother O. D. Maple and L. D. Sprague. During the first week there were four additions. Princeton has been a very difficult field for our people to build up a very strong church. It is a very conservative place, religiously.

Jason W. Tudor of Monrovia, Ind., is to commence a meeting on the evening of Dec. 10, with the church at Monroe City. The church at Monroe is taking on new life. New trustees were recently elected. The church is at peace and is determined to do something for the Lord. The writer has been preaching for this church on week day evenings once a month. After the meeting that Brother Tudor is to hold the church will want to locate some one for part time preaching on Sundays.

The writer is to preach for the church at Decker, Ind., on the evening of Nov. 22. This church has not been meeting of late. The Sunday-school and the social service have been given up for some time. With God's help we expect to see this church active again. This is the only church in Knox county that is in a backward state. All of the other churches are flourishing.

Brother M. C. Hughes, who took the pastorate of the Bicknell church last August, is having a very successful work. The town is very prosperous and our church under Brother Hughes' leadership is keeping right abreast of things. They are planning to hold a meeting late in the spring. This church has a splendid body of people in it.

On Dec. 6 a Foreign Missionary Rally will be held in the church at Vincennes. Bro. McLean, Bro. Corey, and other national workers will be on hand to lead the forces. The following ministers will be on hand to take part also: H. A. Turney, J. E. Slimp, Kyle Brooks, J. W. Kilborn, M. C. Hughes, W. B. Morris, H. J. Otto, H. A. Blake, and L. H. Graham. All the churches are urged to send good representations. The rally begins at ten and closes at four in the afternoon. Dec. 6 will also be Founder's Day of the Vincennes University. It will celebrate one hundred years of history. Many noted educators will be in the city upon that

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This is the day for

10,000 CHURCHES

to remember, by an offering toward the support of the "Old Guard," that they owe something to the Lord that can only be paid in this way. This work needs

5,000 PREACHERS

whose hearts are warm with love and appreciation, to lay the claims of the old preachers upon the hearts of their people, and then the

\$25,000 NEEDED

in the work this year will be forthcoming without difficulty. Keep your eye on

DECEMBER 16th

Take the offering and remit to

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Monday of the week of publication.

day. Governor Hanly will speak in the
evening. Now let a great many come to
the rally, and in the evening they can get
to hear our distinguished governor.

The church at Vincennes is making
great preparations for C. W. B. M. Day.
The special interest of the church lies in
Mexico. The auxiliary is supporting
Brother Inman at Monterey, Mexico, for

its Living Link Missionary. Both the
morning and the evening services will be
given up to the C. W. B. M. interests.

The work at Vincennes prospers in all
of its departments. We are now having
our hearts set upon holding a great meet-
ing this year. The meeting is to com-
mence on the first Sunday in January. It
is to be held by Allen Wilson and W. F.
Lintt. We are making every preparation
for a great meeting. In addition to the
two regular prayer meetings that are held
in the First church and in the Mission
church we are holding four cottage
prayer meetings every week in some part
of the city. The meeting is being con-
stantly kept before the city. The writer
is preaching two series of sermons with
the revival meeting in view. One of the
series is on Evangelism and is preached
in the morning. It embraces the follow-
ing themes: 1. The Place of The Holy
Spirit in a Revival. 2. The Place of
Prayer in a Revival. 3. The Place of
The Word of God in a Revival. 4. The
Place and Power of Music in a Revival.
5. The Place of Personal Work in a Re-
vival. William Oeschger.

Cecil J. Armstrong, who has given an
excellent account of his ministry with
the First Church, Winchester, Ky., for
five years, has accepted a unanimous call
to the River St. Church, Troy, New York.
He will begin his ministry in the new
field December 9th. During his pasto-
rate at Winchester, \$11,375 was contrib-
uted to missions and of a total amount of
\$25,000 was given for all purposes. Last
Sunday the officers presented before the
Winchester church a very commendable
statement in regard to Bro. Armstrong
and his work.

"Thou God seest me" may either be a
dread or a blessed thought. It may para-
lyze or stimulate. It should be the ally
of conscience and, while it stirs to noble
deeds, should also emancipate from all
slavish fear.—Alexander MacLaren.

The greatest reasons for thanksgiving
are not material, but spiritual.

A WONDERFUL OFFER.

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man wanted in every locality for new
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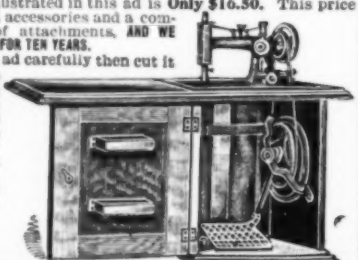
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THIRD EDITION---REVISED**FIRST EDITION PUBLISHED JUNE, 1905
SECOND EDITION PUBLISHED NOVEMBER, 1905****THE CHURCH OF CHRIST****BY A DISTINGUISHED LAYMAN****FUNK & WAGNALLS COMPANY, Publishers, NEW YORK and LONDON****J. A. JOYCE, Selling Agent, Room 209 Bissell Block, Pittsburgh, Pa.****A BRIEF OUTLINE OF THE CONTENTS****INTRODUCTION—BOOK FIRST. The History of Pardon**

Newness of Christianity
The Kingdom of Heaven
Preliminary Manifestations
Christ as a Teacher
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The Passion of Christ
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Church Ordinances
The Church Complete
The Apostasy

Christian Unity
What is Implied by Unity
Nature of Division

Denominationalism
The Uniqueness of Jesus

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For some time our Missionary Society has had under contemplation the matter of undertaking the work among the colored people in Los Angeles. E. F. Henderson, a well known colored preacher, formerly of Missouri, has been employed as an evangelist to labor among his people. Headquarters have been found on what is known as the Furlong Tract in Los Angeles, on the Long Beach line. This is a community of about 100 families, with practically no convenient church privileges. Here a lot has been bought and a chapel will be erected. The Evangelizing Board desires to commend this work to the favorable consideration of the brethren in all the churches. Brother Henderson will, from time to time, be visiting the churches in the interest of this project. We hope he will be cordially received everywhere. His business is to solicit funds, which will be turned over to a committee to be expended in this work. The standing committee to have charge of this work is

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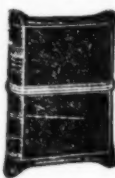
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Something like six months ago Mrs. Woolery, the state C. W. B. M. organizer, visited The Needles and organized an auxiliary. This was at the solicitation of a few faithful women who live in this isolated city, where we have no church. Now comes a call from this same devoted band for an evangelist that a meeting be held and a church organized. The secretary is under instructions to visit this place at an early date and see that their wishes are carried out. This reminds us of similar results attending an apostolic visit to a place by the river side, where women were wont to gather for prayer. God be praised for faithful women.

Madison A. Hart's work at Pomona prospers greatly. He read a splendid paper before the Ministerial Association last Monday on "The Training the Child Should Receive in the Sunday School."

Jesse P. McKnight, the highly esteemed minister of Magnolia Avenue church, Los Angeles, has been very ill for a few weeks. He is now recuperating and hopes are entertained that he may soon be able to be heard from his pulpit again. His work has been supplied by C. C. Bentley and Frank P. Tyrrell.

Leander Lane of La Canada recently held a short meeting at Hemet with good results.

J. W. Utter, who for years has been the efficient minister of the church at Covina, has been called by the Broadway church, Los Angeles, to assist Bro. Coulter in the ministry of that great and growing congregation. He has already entered upon his duties.

W. G. Conley has resigned at Redlands and has already entered upon his work as pastor at Covina.

An open is set before us in the seaside town of Redondo. Acting under instructions from our board, Eugene Burr of Santa Monica, has begun a meeting which it is confidently expected will result in the organization of a church.

Recently Secretary F. M. Rains of Cincinnati, Ohio, made a flying visit to the coast and officiated as chief dedicant at the First church, when their fine new and commodious Sunday School apartments were opened to the public for the first time. This splendid equipment cost the First church \$14,000. Those in position to know say that there is now no building in the entire Brotherhood better adapted for its work than this magnificent property of the First church, Los Angeles. Last Lord's day a special Sunday school service brought the attendance to above 450. We congratulate Pastor Smither upon the success of this largest and latest venture of this great church.

J. F. Sloan, who recently returned to the coast from Kansas, now serves the church at Sawtelle, the seat of Southern California's Old Soldiers' Home. He resides at Willowbrook.

Things are moving harmoniously and enthusiastically with the church at Pasadena. Here F. M. Dowling, assisted by Edgar C. Riley, is leading the church in a \$50,000 building proposition. This is a great enterprise, but the leaders and hosts in the "Crown of the Valley" are equal to the task.

A good natured rivalry is about to begin between the Long Beach church and that of Magnolia Avenue, Los Angeles. It is in the nature of a contest in Sunday School work. The average attendance of each is about 300.

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The Board of Church Extension recently received two gifts on the Annuity Plan, the last being the 181st gift. One of these gifts was \$1,000 from Mrs. Malvina C. Hall of Indiana, and the other \$100 from David Campbell of Oklahoma. Our Annuity Plan is constantly gaining the favor of our people in general, and it should be remembered that our Annuity Bond is as good as a Government Bond. Those desiring to make gifts on this Plan should remit directly to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

The mother instinct of babies shows itself in their love for dolls. This is how it came that our baby church in Los Angeles, presided over by the energetic E. H. Kellar, is founding a Mission Sunday school. The city's growth has proceeded in a southward course far beyond the neighborhood of the South Main Street church. A lot has been selected in a new community where we already have about eighteen families. As soon as the chapel can be built the school will be organized.

At the August convention a simultaneous campaign in Southern California was postponed from the spring until the fall of 1907. The exact date to be fixed by the Executive Committee. At a recent meeting of this committee it was decided to fix the date for the last Sunday in October. Grant K. Lewis was made chairman of a committee on evangelists and instructed to take up the correspondence with both churches and evangelists, that preparations may be forwarded.

A. E. Corey, the great missionary from China, is to address a rally of all the churches of Greater Los Angeles at Magnolia Avenue church on the evening of the 18th.

W. T. Adams of Washington is winning his way into the hearts of the people at Corona and Arlington. Great interest is manifested already in the beginning of his vigorous work.

Oscar Sweeney and wife were among the new faces greeted at our preachers' meeting this month. They were given a royal reception by the Rialto church the day after their arrival. This little band of Disciples are aglow with enthusiasm over their work. Brother and Sister Sweeney will also care for the church at Colton. H. Elliott Ward did splendid missionary service by holding the fort at these points the latter part of the summer.

The Evangelizing Board at its recent meeting decided to push vigorously the matter of Arizona Missions. The secretary is under instructions to visit our Arizona churches and secure their advice and co-operation in the matter of evangelizing new fields. Among the growing communities which present great opportunities are Tucson, Prescott, Globe, San Carlos and a score of other towns of smaller magnitude. So the work presses upon us from every side. Let the prayer of a great Brotherhood be for the spirit of understanding and wisdom and consecration to rest upon our workers everywhere.

Grant K. Lewis.

Long Beach, Cal., Nov. 15, 1906.

TO S. S. SUPTS. OF MISSOURI.

We are anxious to secure a full list of all the primary superintendents and teachers in the Christian churches in the state. Will you kindly assist us by sending in the names of those in your own school at once?

Thanking you in advance, I am,

Yours in the work Christ's little ones,

Mrs. A. A. Buxton,
State Primary Supt.

3001 E. 6th St., Kansas City, Mo.

The picture on the cover of the Christian Century this week is a copy of a painting by J. G. Brown, the artist who is known especially for his pictures of newsboys. The picture is copyrighted by the Taber Art Co.

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